

THE FUNDAMENTAL
OF
HINDU SOCIOLOGY

AKSAYA KUMARI DEVI

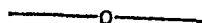
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PREFACE

Social betterment ought to be the objective and ideal of all thinking men. In other countries one has to appeal to reasonings for its achievement. But unfortunately in India, we are so traditionally bound that in order to get the public approval and sanction for any social reformative act, one has to invoke the authorities of the ancient law-givers of the land. However lamentable it may be, in this theocratic state of mind, there is no other alternative. Like the old age that one poison kills another, I have tried to prove from *Shastric* quotations that *Shastras* are not acrosanct and infallible. Hindu Society has never been in static condition. Evolutionary progress through adaptations and modifications has been its very fundamental frame-up and constitution. And if glorious records, achievements and progressive ideas of the forefathers are inspiring and inspiring to many it has neither lacked in them.

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Social Organization

Geographical Position :—“The country, situated between the ocean on the south and the Himalayas on the north, is called the Bharatavarsha,” according to the Vayu Puranam (Ch. 45, 75-76)*¹, “and its inhabitants are the Bharati.” “In this great country, there are seven principal mountain ranges as the Mahendra, Malaya, Sahya, Saktiman, Rikshavan, Vindha and Pariyatra ; and within them there are thousands of peaks, some large, some small, many of which are known, and in these ranges dwell many settlements—Aryan and non-Aryan. They drink the water of the rivers. The Ganga, Sindhu, Sarasvati, Satadru, Chandravaga, Yamuna, Sarayu, Ira-

१ उत्तरं यत् समुद्रस्य हिमवदक्षिणं च यत् ।

वर्षं तद्भारतं नाम यत्रेयं भारती प्रजा ॥

वायुपुराणम्, ४५, ७५-७६ ।

negroid race, known as Nishada, with prognathous cheeks and long arms. They were forest-dwellers, lived by hunting and were cannibals. "Not far from that forest there was a large Sala (*Shorea robusta*) tree on which used to dwell a powerful cannibal—Hirimba. That miscreant was very wicked and had complexion as dark as that of raining clouds. His body was firm, eyes yellowish, face terrible, cheeks and belly protruding, beard and veins copperish, neck like the stem of a tree and ears like those of an ass." *Adiparva*, Ch. 152*⁴. "At a time there used to wander in the forest like death-incarnate one wretched dwarfish Nishada. That villian's body was raven-like dark, eyes reddish, cheeks protruding, large mouth, lower arms long and he was club-footed."

Santi Parva, Ch. 143.*⁵

शतद्रुश्चन्द्रभागा च यमुना सरयू स्तथा ।
 ऐरावती विलस्ता च विशाला देविका कुहू ॥
 गोमती घौतपापा च बाहुदा च दृषद्वेती ।
 कौशिकी तु तृतीया च निश्चला गण्डकी तथा ॥
 इक्षुर्लोहितंमित्येता हिमवत् पर्वनिः सृता ।
 वेदस्मृतिर्वेत्तवती वृत्रघ्नी सिन्धुरेव च ।

In *Sudymna* perhaps, we have got the mention of the Dravidian race, who had organized settlements of their own. They were perhaps a Turanean people mixed with the Australoid Nishada. In *Vayu Purana* (Ch. 85, 11-19)*⁶ we find "Sudynmona had three pious sons—Utkala, Gaya and Vinatasva. The kingdom of Utkala, was Utkala, of Vinatasva western (India) and of Gāya, 'Gaya.'" This indicates that at the time the book was composed, the Dravidians had the control of central, eastern, western and southern India.

The dominant and the most important people, however, particularly in northern and western India were the Aryas (Aryans). The Aryans were divided into two sections—the Aiksvakus or the Surya Vansa (Solar Race) and Aila Puraravas or the Soma Vamsa (Lunar Race).

"Manu had nine sons—Ikshvaku, Navag, Dhrista, Saryati, famous. Narishanta, Nabha, Udvista, brave Prishadhra and Vasuman."

*Vayu Puranam, Ch. 64, 29-30*⁷.*

पर्णाशा नर्मदा चैव कावेरी महती तथा ।

पारा धन्वती रूपा विदुना वेणुमत्यपि ॥

शिप्रा ह्यवन्ती कुन्ती च पारियात्राश्रिताः स्मृताः ।

मन्दाकिनी दर्शाणा च चित्रकूटा तथैव च ॥

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According to Siva Puranam (VII, 60, 20)*⁸, the children of Narishanta were the Sakas, and Dhistu's child Amvarish ruled in Vahlika (Balkh).

"Ikshvaku had a hundred sons of whom Devarat Vikukshi was the eldest. Vikukshi had fifteen sons who were kings north of Meru (Merv), and it is also said that he had fourteen other sons who are mentioned as kings south of Meru."

*Matsa Puranam, Ch. 1226-28.*⁹*

According to Vayu Puranam (Ch. 88, 8-11)*¹⁰ "Ikshvaku had a hundred sons of whom Vikukshi was the eldest, Nemi the middle and Danda the third. Vikukshi had fifty sons, who led by Sakuni ruled Uttarapatha (North India), and whose children under the leadership of Vinsati ruled Dakshinapatha (the Dekhan)."

तमसा पिप्पली श्येनी तथा चित्रोत्पलापि च ।

विमला चञ्चला चैव तथा च धूतवाहिनी ॥

शुक्तिमन्ती शुनी लज्जा मुकुटा हृदिकापि च ।

ऋष्यवन्तप्रसूतास्ता नद्योऽमलजलाः श्रुभाः ॥

तापो पयोष्णी निर्विन्ध्या क्षिप्ता च ऋषभां नदी ।

वेणा वैतरणी चैव विश्वमाला कुसुमती ॥

foray against their enemies. It is likely, therefore, that the Aila Pururavas or the Lunar Race reached the Sindhu Province through the burning tracks of Beluchistan. This is also corroborated by the historical distribution of these two peoples. The Aila Pururavas pushed the Aikshakus into the border regions of the Himalayas, occupied themselves the midland of India and thence into all directions. The Aryans were of fair complexion and of long nose.

Adiparva, Ch. 190, p. 193).

The aboriginal peoples were called *Dasyu*, i.e. robber, because in self defence as well as in retaliation they used to raid the cattle of the Aryans who were principally a pastoral race. But as before their superior arms, courage, endurance and discipline they submitted, they were

मलयप्रपूता नद्यः सर्वाः शीतजलाः शुभाः ।

त्रिभागा ऋषिकुल्या च इक्षुदा त्रिदिवाचला ॥

ताम्रपर्णी तथा मली शरभा विमला तथा ।

महेन्द्रतनयाः सर्वा प्रख्याताः शुभगामिनी ॥

काशिका सुकूमारी च मन्दगा मन्दवाहिनी ।

कृपा च पाशिनी चैव शुक्तिमत्यात्मजास्तुताः ॥

मत्स्यपुराणे ११४ १७-३२

called Das *i.e.* slaves. Among the aboriginals, Kirata people is mentioned in the Rig Veda X. 4. 14. The Kirata people used to live on the northern part of the Ganges from Behar to the Bramhaputra valley.

Sabha, Ch. 52, 8-12, Ch. 26, 9.

The foreign peoples mentioned in the Rig Veda are the Pani (I. 33. 3) or the Phœnician, who later were known as Banik (Atharva Veda III. 15) ; Parsu, *i.e.* Persians, and Prithu or Parthians (Rig Veda, 83. 1). Other foreigners mentioned are the Sakas, Yavanas (Barbarians, most probably meaning the Ionians), Parada (Parthians) and Pahlavis.

Vayu Puranam, Ch. 88, 122.

३ अपश्यन्मथुरामेषां हृदयाम्मोज कल्पिनाम् ।
 हरेर्भगवतः साक्षादा विर्भावस्थली हि सा ॥
 काशीभपश्यद् भ्रू मध्ये मायामाघारसस्थिताम् ।
 लिङ्गदेशे ततः काञ्चीमवन्तीं नाभिमण्डले ॥
 कण्ठस्थां द्वारकामेव प्रयागं प्राणगं तथा ।
 सव्यापसव्ययोस्तेषां गङ्गापि यमुना नदी ॥
 मध्ये सरस्वती साक्षाद् गयाक्षेत्रं तथानने ।
 हनुग्रीवामध्यगतं प्रभासेक्षेत्रमुत्तमम् ॥

Caste :—In primitive society, one does every kind of work. He hunts for his living. He builds his own shed with tree branches, leaves and grasses. He makes his own tools. He joins in the tribal raids. He rules over his family by his own whims. He worships himself his own gods. He is a hunter, builder, iron-smith, soldier, law-maker and priest in one. He is jack of all trades, but master of none. However, as the society progresses, division of labour becomes essential as it leads to efficiency. One who has physical vigour, courage, dexterity of arms rules over his fellow beings, transmits his superior arms to his children, trains them up in physical courage and personal valour and who devote entirely to soldier rulers' duties, and thus form military ruling caste (Kshatriya Rajanyam).

वदर्याश्रममैतेषां ब्रह्मरुध्रे दर्शह ।

पौण्ड्रवर्द्धनेपालपीठं नयनयुगो ॥

पीठं पूर्णगिरि नाम ललाटे समदृश्यत ।

कण्ठे च मधुरापीठं कांचीपीठं कविलिखितम् ॥

जःलन्धरं तथा पीठं तल्लदेशेष्वदृश्यत ।

भृगुपीठं कर्णदेशे ज्योत्थानांतिका पुटे ॥

“वायुपुराणम्”

A clever rogue who by persuasive eloquence can convince the credulous people that through sorcery and spells he can intercede on their behalf the good will of gods and bring them success, health, victory and prosperity, through medicinal herbs can heal the sick and the wounded, forms for him the most venerable position in the society, teaches his children the same craft and who devote themselves entirely to it, and thereby form Medicine-man and the Magician priestly class (Brahmana).

Man has to live. And to live he needs food and raiment. The Brahmin practises his wily craft so that by his cunning he can induce people to give him some share of their possessions, and which he obtains with

४ तत्र तेषु शयानेषु हिडिम्बो नाम राक्षसः ।

अविदूरे वनात् तस्माच्च छालवृक्षं समाश्रितः ॥

क्रूरो मानुषमांसादौ महावीर्य पराक्रमः ।

प्रावृड् जलधर श्यामः पिंशाक्षो दारुणाकृतिः ॥

दंष्ट्राकरालवदनं पिशितेप्सः क्षुधाद्वितः ।

लम्बस्निग्ध लम्बजठरो रक्तश्मश्रु शिरोरहः ॥

महावृक्षगलस्कन्धः शंकुकर्णो विभीषणः ।

very little physical effort. The Kshatriya wields his sceptre and club, brings his fellow beings under his submission through superior strength and force so that he gets a share of their possession. The cattle raiser and the tiller of the soil produces goods which are coveted by both the Brahmin and the Kshatriya. With the differentiation of products, he exchanges his goods with others. He is the farmer and merchant (Vaisya).

The conquering race—the Aryans—adopted all these three professions though they always preferred to be soldier-kings. Though these professions with their numerous subdivisions are at present hereditary, they were for a long period interchangeable in the evolution of Hindu Polity. The captives of war, especially of the conquered peoples, were brought and sold like cattle to do the hard and toilsome menial work of the master.

५ कश्चित् क्षुद्रसमाचारः पृथिव्यां काल सन्मितः ।
 विचचार महारण्ये घोरः सन्मितः शकुनिलुब्धकः ॥
 कोकोल इव इव कृष्णांगो रक्ताक्षः कालसन्मितः ।
 दीर्घजघो ह्रस्वपादो महावक्रो महाहनुः ॥

शान्तिपर्वः १४३, ८-१०

They were known as Sudras (slaves). The caste was regulated in the beginning by the performance of work and not by birth (Santi Parva Ch. 189).^{*11}

Food:—Before agriculture was known, the people used to subsist on meat, taproots, tubers and wild fruits. Prithu introduced agriculture (Vayu Purana Ch. 62, 173)¹². In the Vedic time barley cakes, roasted and stewed beef were the principal favourite food with an intoxicating drink made of milk mixed with honey and the fresh pressed juice of the leaves of Cannabis Indica.

“O Puruhut, may we subdue famine and hunger with barley and beef” ‘R. V. X. 44-10.’^{*13}

“In the bridal procession of Suria, started by Savitor, oxen are slain, for in Arjunis marriage takes place. R. V. X. 85-13. Oxen are slain and beef is cooked. X. 27-2 ; X. 28-3 ; X. 86. 13-14.

६ सुद्युम्नस्य तुःदायादास्त्रयः परमधार्मिकाः ।
 उत्कलश्च गयश्चैव विनतास्वस्तथैव च ॥
 उत्कलस्योत्कलं राष्ट्रं विनताश्वस्य पश्चिमम् ।
 दिग्दक्षवातस्य राजर्षेर्गयस्य तु मायापुरी ॥

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It seems therefore inconsistent that the Hindus who regard the Vedas as the most authoritative source of their religion should shudder at the very name of Beef which their forefathers relished so much, and the Hindus and the Islamis would cut each others' throat over cow-killing question. Charaka and Susruta recommend beef as a remedy for tuberculosis. Among the Hindus tuberculosis now-a-days is rampant due to malnutrition. Meat is not only nourishing and stimulating, but there is no other food which can compare with it as a supplier of protein which the body needs for repair and building up its tissues in such an appetising manner. Yet generally the Hindu eschews this abundant important item of food and suffer from evils of malnutrition and starve in the midst of plenty. What a pity ! It is said that beef in India is of very poor quality and if the people take to beef, it

- ॐ इक्ष्वाकुश्चैव नामागो धृष्टः शर्यातिरेव च ।
नरिष्वन्तश्च विख्यातो नाम उद्विष्ट एव च ॥
कह्लप पृषधश्च बलुमान्नदमः स्मृतः ।
मनोर्वेदस्वतस्वैते नव युवा प्रकीर्त्तिताः ॥

would reduce the number of milch cows and thereby will further impoverish the source of milk supply which is already scant ; and to ensure the abundant supply of milk, the Hindu custom forbids the killing of so useful an animal like the cow. But no where the milch cows are slaughtered for food. That would be uneconomical. Only oxen are butchered. And when there is a fairly good demand of oxen, it automatically increases the supply of milch cows, as the birth of males and females is pretty equally balanced throughout nature. From the economic point of view, the interdiction of beef as an article of food is untenable. But sentimentally it may be shocking, dehumanising and brutal to kill such an affectionate, intelligent and domesticated animal. In the animal kingdom, the strong devour the weak and one species the other. This is the natural law. And now-a-days one does not kill the animal in the immediate presence of the consumer, except in the religious sacrifice of the Hindus, particularly in Bengal, and Moslems. So there is no shocking cruel

८ नरिष्यतः शकापुत्रा नाभागस्य सुतोऽभवत् ।

अम्बरीषस्तु बाष्पेयो वाल्हीकं क्षेत्रमावसम् ॥

sight to see. Meat appears on the table as a savory dish, hiding natural origin, colour and taste. If one has to avoid cruelty to animals, as the Jains preach, who are no doubt apparently kind to the animals, but that has not prevented them from being unkind to their fellow beings, it is impracticable. Moreover without destruction of life preservation of human life is impossible. There is life in plants. When we take milk, we deprive the calf of its natural food. When we drink raw milk or fresh water, or sterilize them by boiling, we destroy thereby millions of minute organisms. When we breathe millions of germs perish in our nasal passage. Our body itself is composed of billions of living cells of which millions die every day in the wear and tear of the body. We cannot live well on sterilized food. For the preservation of good health,

६ इक्ष्वाकोः पुत्रतामाप विकुक्षिर्नाम देवराट् ।

ज्येष्ठपुत्रशतश्यामी दृशपंच च तत्सुताः ॥

मे रोरुत्तरतस्ते तु जाता पार्थिवसत्तमाः ।

चतुर्दशोत्तरं चान्यच्छतमस्य तथाभवत् ॥

मयोर्दक्षिणतो ये वै राजानः संप्रकोर्त्तिताः

A fairly sized colony of bacterial flora is essential in the intestines. With the intestinal evacuations, billions of bacteria perish and with the seminal discharge millions of spermatozoa soon die except occasionally one which might fecundate the ovum. So it is absurd to say that we can live without destroying life. At the same time we must not wantonly kill animals nor be cruel to them for our gluttony. It is good to remember that we do not live to eat, but we eat in order to preserve sound health and sound mind. For that mixed and balanced food is the best. Lacto-vegetable food is not suitable for strenuous physical and mental exertion. Beef may not be a suitable food for the Hindus for sometimes yet as there is strong prejudice against it. But other kinds of meat and fish should be regularly taken by the Hindus to strengthen

१० तस्य पुत्रशतं त्वासीदिश्वाक्रो भूर्दिर्शनम् ।

तेषां विकुक्षिश्च नेमिर्दण्ड ते त्रयः ॥

शकूनि प्रमुखास्तस्य पुत्राः पञ्चाशत्तु ते ।

उत्तरापथदेशस्य रक्षितारो महीक्षितः ॥

चत्वारिंशतथाष्टौ च दक्षिणायाञ्च ते दिशि ।

विंशतिप्रमुखास्ते तु दक्षिणापथरक्षिणः ॥

वायुपुराणम्, ८८, ८—१२

their physical vigour and increase their resisting power against disease. And it is good to remember that the prohibition of meat is not due to Hindu legal injunction, but to Jaina and Bhuddist influences. In Anusasana Parva ch. 116 *¹⁶ we find :—"It is not a mere say that there is no food so savory like meat. Naturally it is reputed to be a nourishing food for the weak, emaciated, debauch and the fatigued traveller. Meat food infuses without much delay strength and energy. There is no better food than meat." Markanda Purana (Ch. 32-2-5)*¹⁷ says :—"Elders or ancestors are satisfied with vegetable food for one month ; with fish for two months ; with venison for three months ; with hare's meat for four months ; with fowls for five months ; with pork for six months ; with goat's meat

११ जातकर्मादिभिर्यस्तु संस्कारैः संस्कृतः शुचिः ।

वेदाध्ययनसम्पन्नः षट्सु कर्मस्ववस्थितः ॥

शौचाचारस्मितः सम्भग् विमत्साशी गुरुप्रियः ।

नित्यव्रती सत्यपरः स वै ब्राह्मण उच्यते ॥

सत्यं दानमथाद्रोह आनृशंस्यं त्रया घृणा ।

तपश्च दृश्यते यत्र स ब्राह्मण इति स्मृतः ॥

क्षत्रजं सेवते कर्म वेदाध्ययनसंगतः ।

दानादानरतिर्यस्तु स वै क्षत्रिय उच्यते ॥

for seven months ; with mutton for eight months ; with black deer's meat for nine months ; with cattle's meat for ten months."

Clothing :—Primitive peoples were no doubt nude in the beginning. Later, coloured shells, fibres, flowers and other articles were used as decoration on the body. Skins and furs were used in frigid climates to protect the body from cold and chilly winds. It was not for modesty or to cover shame, but rather to enhance sexual charms the dress was first used. Gradually, it developed into a trait of decency. In India we find the uses of the furs of antilopes (Ajina), bull-hide garment (Ramayana Sundarakanda, Ch. 4, 15),^{17a} * the pressed barkfibres of trees (Valkala), linen (Sona or Kausika), jute (Patta), felt (Kambala) and cotton (Karpasa) mentioned in the Puranas and Dharma Sastras. Cotton was the latest

वानिज्यं पशुरक्षा च कृष्णदानरतिः शुचिः ।

वेदाध्ययन सम्पन्नः सर्वैश्वर्य इति संज्ञितः ॥

सर्व्वभक्षरतिनित्यं सर्व्वकर्मकरोऽशुचिः ।

त्यक्तवेदस्त्वनाचारः स वै शूद्र इति स्मृतः ॥

शूद्रे चैतद्भवेल्लक्ष्यं द्विजे तच्च न विद्यते ।

न वै शूद्रो भवेच्छूद्रो ब्राह्मणे ब्राह्मणो न च ॥

शान्तिपर्व १८६, २-८

introduction. Two pieces of cotton clothes were used, one for the lower part and another for the upper part (Uttaria). A head-dress was put on (Usnisa) and a leather shoe (Upanaha) was put on the feet.*17b

Sewn up clothes to fit exactly the body were perhaps introduced by the Moslems in India. Before that, the wearing of loose clothes was customary, as it facilitated good ventilation in warm months. Still it is the fashion with the orthodox people, particularly in religious ceremonies. The English, coming from a cold climate, have introduced tight-fitting dress (underwears, coat and pant) and the light solar helmet to protect the head and the eyes from the heat and glare of the sun. This European summer dress with slight modifications have been generally adopted by the educated gentry in office, business and travels. This dress is no doubt too expen-

१२ आहारः फलमूलंस्तु प्रजानामभवत् किल ।

कृच्छ्रे नैव तदा तासामित्येवमनुशुश्रुम ॥

वायुपुराणम् ६२, १७३

१३ गोमिष्टरेमामतिं दुरेवां जवेन क्षुधं पुरुहत विश्वाम ।

ऋग्वेद १०।४४।१०

*17b कार्णो उपानहा उपमण्णते ।

तैत्तिरीय संहिता ५।४।४

sive for the general adoption by the public. For this reason as well as to encourage indigenous industries and to stem the tide of denationalized habits, home-spun cotton has been recently introduced. In comparison with the European dress, it is not only cheaper, but also more convenient, respectable, and at the same time, it is the traditional national dress. But it has many drawbacks. It is unsuitable for the summer wear and outdoor strenuous life. It exposes the head and the eyes to the sun, and one cannot run fast with Dhuti and Chadar. Man's dress must be fashioned as to its utilitarian values, and woman's may be a combination of utility and grace. For the ladies, Sari is pretty graceful as the Parsi ladies wear. At the same time it is the national costume. For men's wear modifications are essential. Neither the European nor the Indian dress is suitable in this tropical climate. With the sun helmet the Parsi dress of

१४ सुयायावहतुः प्रागात्सेविता यमवासृजत् ।

अवासु हन्यन्ते गावोऽजुस्योः समुह्यते ॥

ऋग्वेद १०।८५।१३

१५ अमाते तुप्रं वृषमं पचानि तोत्रं सुतं पंचदशं निषिञ्चम् ।

यथावास्वत्समरणमृध्मावदादिद्धमे वृषम क्रवन्ति ॥

ऋग्वेद १०।२७।२-३

light long loose coat and pant is decent and practical. For home use loose Pajamas or half-pant, tennis shirt and sandal are pretty good. Stiff collar and tie are not suitable in India.

Marriage :—Promiscuous intercourse of the sexes was common in India as in all primitive societies. "O gentle-smiling fair lady! In ancient times women used to be nude. They could freely roam about and enjoy (sexually) themselves as they wished. They were not dependent on any. They could take one man after another from their maidenhood, and it was not regarded as sin. On the other hand it was the custom." *Adiparva*, Ch. 122. ¹⁸.

According to tradition, marriage bond was introduced by Dirghatama (about 1600 B.C.) (*Adiparva*, Ch. 104, 19) and regulated by Svetaketu, son of Uddalaka about 900 B.C. In ancient times, there was a sage Uddalaka by name. His son was Svetaketu. Once he was sitting by his parents, when a Brahmin came, caught hold of his

१६ न मांसात् परमं किञ्चिद्रसतो विद्यते भूवि ।

क्षतक्षीणामितप्तानां ग्राम्य धर्मरतात्मनाम् ॥

अध्वना कर्षितानां च न मांसाद्विद्यते परम् ।

सद्यो वर्धयति प्राणान् पुष्टिमभ्यां दधाति च ॥

अनुशासनपर्व १६।९-६

mother's arms and said to her, "Come, and let us enjoy ourselves." Uddalaka seeing his mother go with a stranger in the very presence of his father became terribly agitated. Seeing this, Uddalaka said, "Child ! don't be angry, what you have seen is the natural law. Like kine if women go with hundreds of men they do not commit any sin." But Sketaketu did not listen to it and made this law among men, "If henceforth any woman copulates with any other than her husband, or any man copulates with any other woman than his devoted wife, both of them will be guilty of abortion."

Adiparva, Ch. 122²⁰.

१७ मासं पितृणां तृप्तिश्च हविष्यान्नेन जायते ।
 मासद्वयं मत्स्यमां सैस्तृप्तिं यान्ति पितामहाः ॥
 त्रीन् मासान् हारिणं मांसं विज्ञेयं पितृवृत्तये ।
 चतुर्मासांस्तु पुष्पाति शशस्य पिशितं पितृन् ॥
 शाकुनं पञ्चद्वैमासान् षणमासान् शूकरामिषम् ।
 छागलं सप्त वै मासानैण्यं चाष्टमासिकम् ॥
 करोति तृप्तिं नव वै हरोर्मांसं न संशयः ।
 गवयस्यामिषं तृप्तिं करोति दशमासिकम् ॥

माकण्डेय पुराणम् ३२।२-५

Marriage was both polygamous and polyandrous. Polygamous marriage was common among the warrior kings as in all ancient countries. The polyandrous marriage, though not so common, was not however rare. Pandava brothers married Draupadi as their common wife. Judhistira cites the case of Gautama Jatita marrying seven Rishis, and Varkhi marrying ten Procheta brothers as his precedent. Chastity before marriage was not rigidly enforced, as we find Kunti giving birth to Karna in her maiden state. In Vana Parva, Ch. 306,*²¹ Surya says to Kunti, "O Gentle Smiling Lady ! you are the mistress over your body, and not your father or your mother. An unmarried girl is called Kanya (maid), because she can enjoy anyone she pleases. O fair

१७क दीक्षितान् जटिलान् सुण्डान् गोऽजिनाम्बरवाससः ।

रामादणम् सुन्दरकाण्डम् चतुर्यः लग्नः १५

१८ अनावृत्ताः किलपुरास्त्रिय आसन् वरान्ते ।

कामचार विहारिण्यः स्वतन्त्राश्चारुहासिनि ॥

तासां व्युच्चरमानानां कौमाराश्च सुमने पतीन् ।

नाथमोऽभूद्वरारोहे सहि धर्मः पुराभवत् ।

one, a maid is free to do what she pleases and not dependent on anybody. So if you are engaged in this you do not commit any sin."

Eight kinds of marriage were recognised in Hindu Law. Manus III. 21. *²². (i) Marriage by capturing the girl after having killed the girl's people and destroyed her homestead is called Rakshasa Vibaha. (2) Marriage by seduction through drinking, (Paicasa). (3) Marriage by purchasing the girl from her parents, (Asura). (4) Marriage by offering gifts to parents, (Arsha). (5) Marriage by accepting the girl as a substitute for officiating priest's fee, (Daiva). (6) Marriage by accepting dowry from the girl's parents, (Brama). (7) Marriage of convenience is called Prajapatya. (8) Marriage through mutual inclination and attachment is called Gandharva.

"In selecting wife one has to see that she is not of consanguineous blood, nor comes from a family which is

१६ दीर्घतमा उवाच ।

अथ प्रभृति मर्यादा मया लोके प्रतिष्ठिता ।

एक एव पतिर्नार्या यावज्जीवं परायणम् ।

मृते जीवति वा तस्मिन्नापरं प्राप्नुयान्नवम् ॥

आदिपर्वा १०४।३४-३५

afflicted with hysteria, consumption, skin diseases or disgrace." Skanda Puranam, Kasi Khandam Ch. 36, 88-90 ; 37,1-10. Eugenic principles of marriage was well understood.

No doubt Romantic Love Marriage (Gandarva Vivaha) is the best form of union. For in the marriage ceremony the husband says to the wife :—"Let thy heart be mine and mine be thine."*²⁵.

Though adult marriage was not customary, early marriage was neither practised as in the medieval Hindu society. Susruta (Sutra Sthana Ch. 30) fixes the age of man at 25 and of the girl at 16 as suitable for marriage.

२० बभूवोद्दालको नाम महर्षिरिति नः श्रुतम् ।

श्वेतकेतुर्गमि ख्यातः पुत्रस्तस्या भवन्मुनिः ॥

मर्याद्वयं कृता तेन धर्म्या वै श्वेतकेतुना ।

कोपात् कमलपत्राक्षि वदर्थं तन्निबोधमे ॥

श्वेतकेतौः किलपुरा समक्षं मातरं पितुः ।

जग्राह ब्राह्मणः पाणौ गच्छाव इति चाब्रवीत् ॥

ऋषिपुत्रस्ततः कोपं चकार मर्ण्योदितः ।

मातरं तां तथा दृष्ट्वा नोहमानां बलादिव ॥

क्रुद्धं तं तु दृष्ट्वा श्वेतकेतुमुवाचह ।

मा तात कोपं कार्षीस्त्वमेव धर्मः सनातनः ॥

In Atharva Veda XI. 5, 18 *²⁴. We find :—"After finishing her studies with self discipline a girl should select her husband."

Asvalayan Grihya Sutra XXII Kandaka *²⁵ recommends that the bridegroom should select a youthful exogamous bride.

Manu Says Ch. 9-89 *²⁶ :—"It is preferable that a maiden should remain in an unmarried state till her death than to be mated to an unworthy person."

Dissolution of marriage and divorce were permitted under certain restrictions.

"A woman hating her husband can not dissolve her marriage with him against his will. Nor can a man dis-

अनावृता हि सर्वेषां वर्णानामंगनाभुवि ।

यथा गावः स्थितास्तोत स्वे स्वे वर्णं तथा प्रजाः ॥

ऋषिपुत्रोऽथतं धर्मं श्वेतकेतुर्नचक्षमे ।

चकार चैव मर्यादामिमां स्त्रोपुंसयोर्भुवि ॥

मानुषेषु महाभागे न त्वेवान्येषु जन्तुषु ।

तदा प्रभृति मर्यादा स्थितेयमिति नः श्रुतम् ॥

वयुच्चवन्त्या पतिं नार्या अथ प्रभृति पातकम् ।

भ्रूणहत्यासमं घोरं भविष्यत्यसुखावहम् ॥

मार्या तथा व्युच्चरतः कौमारब्रह्मचारिणीम् ।

आदिपर्वा १२२ ६-१८

slove his marriages with his wife against her will. But from mutual enmity divorce may be obtained. If a man apprehending danger from his wife desires divorce, he shall return to her whatever she was given. If a woman under the apprehension of danger from her husband desires divorce, she shall forfeit her claim to his property."

Kautilya's Arthasastra, III, 3. 17-21 *²⁷.

Remarriage was permitted to both males and females under certain restrictions. "If a woman either brings forth no children or has no male issue, or is barren, her husband shall wait for eight years (before marrying another). If she bears only a dead child, he

२१ न ते पिता न ते माता गुरवो वा शुचिस्मिते ।
 प्रभवन्ति वरारोहे भद्रं ते शृणु मे वचः ॥
 सर्वान् कामयते यस्मात् कामे धातोश्च भाविनि ।
 तस्मात् कन्येह सुश्रोणी स्वतन्त्रा वरवर्णिनि ॥
 नाधर्मश्चरितः कश्चित्त्वया भवति भाविनी ।
 अधर्मं कृत एवाहं वरेयं लोककाम्यया ॥
 अनावृताः स्त्रियः सर्वाः नराश्च वरवर्णिनि ।
 स्वभाव एषा लोकानां विकारोऽन्य इति स्मृतः ॥

has to wait for ten years. If she brings forth only females he has to wait for twelve years. Then if he is desirous to have sons, he may marry another. In case of violating this rule, he shall be made to pay her not only Sulka, her property, and an adequate monetary compensation, but also a fine of 24 *panas* to the Government."

Kautilya Arthasastra III. 2, 27-51 *²⁸.

"If a husband is either of bad character or is long gone abroad or has become a traitor to his King or is likely to endanger the life of his wife or has been excommunicated or has lost virility, he may be abandoned by his wife." K. A. III. 2. 59 *²⁹.

"Wives who belong to Sudra, Vaisya, Kshatria or Brahmana castes, and who have not given birth to children should wait as long as a year for their husbands who have gone abroad for a short time ; but.

२२ ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथासुरः ।

गान्धर्वा राक्षसश्चैव पौशाचश्चाष्टमोऽधमः ॥

मनुसंहिता ३।२१

२३ यदेतद्धृदयं तव तदस्तु हृदयं मम ।

यदिदं हृदं मम तदस्तु हृदयं तव ॥

if they are such as have given birth to children, they should wait for their absent husbands for more than a year. If they are provided with maintenance, they should wait for twice the period of time just mentioned.

K. A. III. 4. 26-27 *³⁰.

“A maiden, who has been married with the religious ceremony and whose husband has gone abroad and is heard of, shall wait for him seven menses..... In the case of one who is gone abroad and is not heard of, she shall wait for him for the period of five menses, ...Then with the permission of Judges she may marry any one she likes.”

K. A. III. 4. 33-42 *³¹.

Widow marriage was permitted. “On the death of her husband a woman, desirous to lead continent life, shall at once receive not only her endowment and jewellery, but also the balance of Sulka due to her.

२४ ब्रह्मचर्येण कन्या युथानां विन्यते पतिम् ।

अथर्ववेद २१।५-१८

२५ लक्ष्मणो वरो लक्ष्मणवर्तो कन्यां यवीयसिम् सपिण्डम् ।

सगोत्राम शिरूद्धसम्बन्धा पुपयच्छेत् ॥

आस्यलायन गृह्य सूत्र २२ कुण्डक ।

If both of these two things are not actually in her possession, though nominally give to her, she shall at once receive both of them together with interest. If she is desirous of a second marriage, she shall be given on the occasion of her re-marriage whatever either her father-in-law or her husband had given to her.... If a widow marries any man other than the father-in-law's selection, she shall forfeit whatever had been given to her by her father-in-law and her husband."

K. A. III. 2, 25-29 *³².

According to Mahanirrvana Tantram IX. 278 *^{32a}.
 "In the Saiva marriage there can be no question of the restriction of age or race except husbandless non-consanguineous (woman) has to be married : this is the command of Sambhu (Siva)."

२६ काममामरणात् त्रिष्टेद् गृहे कन्यत्तु मृत्यपि ।
 न चैवैनां प्रयच्छेत् तु गुणहीनाय कर्हिचित् ॥

Administrative System

Monarchy—absolute and limited—, aristocracy, plutocracy and Republics were common features in ancient administrative system.

“Military Corporations (Sanga) like Kambhoja, Sou-rastra and other countries live by agriculture, trade and by military pursuits. The corporations of Lichchhika, Vrijika, Mallaka, Mudraka, Kukura, Kura Panchala and others have the designation of Raja.” K. A. S. Book XI, Ch. I. *³³

Monarchy was, however, the popular form of government. But even an absolute monarch could not do any arbitrary act owing to religious injunctions and tradition. In the coronation ceremony, in the Aitraeya Brahmana VIII, 15*³⁴ we find the king making the following solemn oath :—“From the night of my birth to that of
२७ अमोक्ष्या भर्तु रकामस्य द्विषती भार्या ।

भार्यायाश्च भर्ता । परस्परं द्वेषान्मोक्षः ॥

स्त्री विप्रकाराद्वा पुष्षचेन्मोक्षमिच्छेद् यथा गृहीतमस्य दद्यात् ।

पुष्षविप्रकाराद्वा स्त्रीचेन्मोक्षमिच्छेन्नास्यै यथागृहीतं दद्यात् ॥

कौटिलीयमर्थशास्त्रम् ३।३।१७-२१

my death, for the space between these two, my sacrifice and my gifts, my place, my good deeds, my life and mine offspring mayest thou take if I oppress thee (Subject)."

And according to Hindu legislators, before one can be crowned as a king he must possess specific qualifications fitted for the task. "One, who is enthusiastic, experienced, grateful, respectful to elders, polite, serious, well-born, truthful, liberal-minded, religious, not addicted to any vice, fearless, and is specialized in political science, agriculture and commerce, can only be crowned as a king." Yagnavalka, Ch. 309-311.³⁵

"As the earth equally bears everyone, so a king should treat everyone impartially." Manu IX, 311.³⁶

"In the happiness of his subjects lies his own happiness; in their welfare his welfare; whatever pleases himself he shall not consider as good, but whatever

२८ वर्षाण्यष्टावप्रजाय मन्येतापुत्रां वन्धां चाकांक्षेत ।

दशनिन्दुं द्वादशकन्याप्रसविनोम् ॥

ततः पुत्रार्थं द्वितीहां विन्देत ।

तस्यातिक्रमे शुल्कं स्त्रीधनधर्मं चाधिवेदनिकं दद्यात् ॥

चतुर्विंशतिपणपरं च दण्डम् ।

कौटिलीयम् अर्थ शास्त्रम् ३।२।४७-५१

pleases his subjects he shall consider as good." Kauti-
lya's Artha-Sastra, I, 19. *³⁷.

"Never a king for his personal pleasure shall oppress
the poor. For the curses of the oppressed poor destroy
the king." Kamandakiy Nitisara, III, 7.*³⁸

"As father loves his children, so king should love his
subjects." Manu, VII, 80, *³⁹.

"The king that is happy at the happiness of his sub-
jects, miserable in their miseries, becomes renowned in
this life and gains heaven in the after life." Visnu III,
70, *⁴⁰.

Moreover the king had to rule his kingdom with the
advice and assistance of the ministers just like any
present day constitutional king, and ordinarily the
ministers not only shaped the policy, but also adminis-
tered the country with that policy.

२६ नीचत्वं परदेशं वा प्रस्थितो राजकिल्बिषी ।

प्राणाभिहन्ता पतितस्त्याज्यः क्लृप्तोऽपि वा पतिः ॥

कौटिलीयम् अर्थशास्त्रम् ३।२।५६

३० ह्रस्वप्रवासिनां शूद्रवैश्यक्षत्रिय ब्राह्मणानां भार्याः ।

संवत्सरोत्तरं कालमाकां क्षेरन्नप्रजाता संवत्सराधिकं प्रजाताः ॥

तिविहिताः द्विगुणं कालम्

कौटिलीयमर्थशास्त्रम् ३।४।२६-२७

Kautilya says—"Sovereignty is possible only with assistance. A single wheel can never move. Hence he shall employ ministers and hear their opinion." Arthasastra, 1, 7, 15*⁴¹.

"The school of Manu says that the assembly of ministers shall be made to consist of twelve members. The school of Brihaspathi says that it shall consist of sixteen members. The school of Usanas says that it shall consist of twenty members. But Kautilya holds that it shall consist of as many members as the needs of his dominion will require." Arthasastra 1, 15, 52-55*⁴².

In actual practice we find that in the selection of ministry, military, aristocracy, intellectual leadership, commerce, agriculture and labour, as well as traditionalists, were well represented. "Four scholars learned in the Vedas, fearless and pure in character ; eight powerful warriors, twenty-one rich merchants, three labour

३१ जीवितार्थमापदा वा धर्मविवाहात् ।

कुमारी परिग्रहीतारमणारुध्याय प्रोषितं ॥

श्रयमानं सप्ततीर्थान्याकांक्षेत ।

प्रोषितमश्रयमानं पञ्चतीर्थान्याकांक्षेत ।

ततः परं धर्मस्थैर्विसृष्टा यथेष्टं विन्देत ।

कौटिलीयम् अर्थशास्त्रम् ३।४।३३-४२

representatives, and one fifty year old far-sighted historian and bard" are to be selected as ministers. *Mahabharata*, *Santi*, Ch. 85, 7, 10.*⁴³

The king had to shape his policy according to the majority of votes in the council of ministry. "He shall call both his ministers and the assembly of ministers and tell them of the pending matters of importance. He shall do whatever the majority of the members suggests or whatever course of action leading to success they point out." *Arthasastra*, I, 15, 63-64.*⁴⁴

Manu goes further : it says that the policy shaped by the ministerial majority is the sole executive authority of the government. "The ministers with the assent of the king shall govern the kingdom." *Manu* V. 44.*⁴⁵

३२ मृते भर्त्तरि धर्मकामा तदानीमेवास्थाप्याभवन्

शुल्कशेषं च लभेत ।

लब्ध्वा वाविन्दमानो सवृद्धिकम् उभयं दाप्येत ।

कुटुम्बकामा तु श्वशुरपतिदत्तं निवेशकाले लभेत ॥

निवेशकालं हि दीर्घप्रवासे व्याख्यास्यामः ।

श्वशुर प्रातिलोभ्येन वा निविष्टा श्वशुर पतिदत्तं जीयेत ।

कौटिलीयमर्थशास्त्रम् ३।२।२५-२६

“The king that does not listen of the advice of his ministers is a robber in the shape of a king.” Sukraniti-sara II, 257.*^{4 6}

Revenue.—Land, forest, mines, custom duty, transportation and coining belonged to the state.

“Lands prepared for cultivation shall be given to tax-payers only for life. Unprepared lands shall not be taken away from those who are preparing them for cultivation. Lands may be confiscated from those who do not cultivate them, and given to others ; or they may be tilled by village common slaves or contractors ; but those cultivators who do not properly cultivate them might pay less. If cultivators pay their taxes easily they may be favourably supplied with grains, cattle and money.

हु२a वयोर्नविचरोत्रे शैवोद्वाहे न विद्यते ।

असपिण्डां भर्तृहीनामुद्रेहेच्छम्भु शाशनात् ॥

महानिर्वाण तन्त्रे ६।७८ २-१०

३३ कम्बोजसुराष्ट्रक्षत्रियश्रेण्यादयो वार्त्ताशस्त्रोपजीविनः ।

लिच्छविक-वृजिक-मल्लक-मद्रक-कुकुर-कुरु-पांचालादयो

राजशब्दोपजीवितः ॥

कौटिलीयम् अर्थशास्त्रम् । ११।१।४-५

Either on the occasion of opening new settlements or on any other emergent occasions remission of taxes shall be made. He shall regard with fatherly kindness those who have passed the period of remission of taxes. He shall carry on mining operations and manufactures, exploit timber and elephant forests, offer facilities for cattle-breeding and commerce, construct roads for traffic both by land and water, and set up market towns. He shall also construct reservoirs to be filled with water either perennial or drawn from some other source, or he may provide with sites, roads, timber and other necessary things those who construct reservoirs of their own accord.....The king shall exercise his right of ownership with regard to fishing, ferrying and trading in vegetables in reservoirs and lakes.....The king shall provide the orphans, the aged, the infirm, the afflicted and the helpless with maintenance. He shall also provide subsistence to helpless women when they are carrying and also to the children they give birth to."

Arthasastra II, I, 10-32.*⁴⁷

३४ रात्रीमजायेयं च प्रेतास्मि तदुभयमन्तरेणोष्टानुतमोलोकं
सुकृतमायुः प्रजां वृजीथ यदि ते द्रष्टव्यमिति ।

ऐतरेय ब्राह्मण ८-१५

"The yield of mines may be put to such uses as are in vogue. Commerce in commodities manufactured from mineral products shall be centralized, and punishment for manufacturers, sellers and purchasers of such commodities outside the prescribed locality shall also be laid down. A mine labourer who steals mineral products except precious stones shall be punished with a fine of eight times the value. Any person who steals mineral products or carries on mining operations shall be bound down and imprisoned. Mines which yield such minerals as are made use of in preparing vessels as well as those mines which require large outlay to work out may be leased out for a fixed number of the share of outputs or for a fixed rent. Such mines as can be worked out without much outlay shall be directly worked by the state. The superintendent of metals shall

३५ महोत्साहः स्थूललभ्यः कृतज्ञो वृद्ध सेवकः ।

विनीतः सत्वसम्पन्नः कुलीनः सत्यवाक् शुचिः ॥

अदीर्घसूत्रः स्मृतिमानक्षुद्रोऽपरुषस्तथा ।

धार्मिकोऽव्यसनश्चैव प्राज्ञः शूरो रहस्यवित् ॥

स्वरन्ध्रगोष्ठान्वीक्षिकां दण्डनीत्यां तथैव व ।

विनीतस्तथ वार्त्तायां त्रयांचैव नराधिप ।

याज्ञवल्क्यसंहिता १।३०६-३११

carry on the manufacture of copper, lead, tin, mercury, brass, bronze, arsenic sulphates and also manufactured goods from them.

The Superintendent of mint shall carry on the manufacture of silver coins.....copper coins.....The examiner of coins shall regulate currency both as a medium of exchange and legal tender possible into the treasury.....

The Superintendent of ocean mines shall attend to the collection of conch-shells, diamonds, precious stones, pearls and salt, and also regulate the commerce in the above commodities.

Soon after the crystallization of salt is over the Superintendent of salt shall in time collect both the money-rent and the quantity of the shares of salt due to the government ; and by the sale of salt, he shall realize not only its value, but also the premium of five per cent both in cost."

K. Arthasastra IX, 12. 17-38 * 38

३६ यथा सर्वाणि भूतानि धरा धारयते समम् ।

तथा सर्वाणि भूतानि विभ्रतः पार्थिवं व्रतम् ॥ मतु ६।३।१६

३७ प्रजालुखे लुखं राज्ञः प्रजानां च हिते हितम् ।

नात्मप्रियं हितं राज्ञः प्रजानां तु प्रियं हितम् ॥

कौटिल्यम् अर्थशास्त्रम् । १।१६।३६

"The state is entitled to one-fiftieth parts of the profit in the business of precious minerals and cattle ; and one-sixth, one-eight or one-twelfth of the grain produce, according to the fertility of the soil."

Manu, Ch 7. 130 * ⁴⁹

"The state is entitled to the one-sixth of the produce of the soil for the protection it affords to its subjects."

Mahabharat, Santi Ch. 69-25 * ⁵⁰

"The King shall punish the destroyers of the state—the drinking saloon-keepers, prostitutes, procuresses, beggars and gamblers , for if they are not punished, they bring distress to good cilizens."

Mahabharata Santi Ch. 88. 14-15 * ⁵¹

But it seems that in later times, at least during the Maurya Empire, regulations about the liquor shops were relaxed ; rather drinking became fashionable.

३८ न हि स्वसुखमन्विच्छन् पीडयेत् कृपणं नृपः ।

कृपणः पीड्यमानो हि मन्युना हन्ति पार्थिवम् ॥

कामन्दकीयनीतिसारे ३।७

३९ स्याच्चात्मनाय परोलोके वर्ज्येत पितृवन्नुषु ।

मनु ७।८०

"Liquor Shops shall contain many rooms, provided with beds and seats kept apart. The drinking room shall contain scents; garlands of flowers, water and other comfortable things, suitable to various seasonsWhen customers under intoxication lose any of their things the saloon-keeper shall not only make good the loss, but also pay an equivalent fine."

Kantilay Arthasastre 11. 25. 13-15 * 5²

Pension, Bonus and Leave :—Public Servants were allowed pension, bonus and leave. "If the public servant is sick he will receive one-fourth less salary; if he remains sick for a year, he will get salary for three months; if he remains sick, he will get a small stipend, according to the nature of sickness. If he remains sick for a long time, he would not receive salary for more than six months. If he remains sick for less than a fortnight there would be no reduction in

४० प्रजासुखे सुखी राजा तद्दुःखे यश्च दुःखितः ।

स कीर्त्ति युक्तो लोकोऽस्मिन् प्रेत्य स्वर्गं गहीयते ॥

विष्णुसंहिता ३।७०

४१ सहायसाध्यं राजत्वं चक्रमेकं न वर्त्तते ।

कुर्वीत सचिवास्तस्मात्तेषां च शृणुयान्मतम् ॥

कौटिलियम् अर्थशास्त्रम् । १।७।१५

his salary.After forty years' service, even when he ceases to serve he will get half his salary.....

Annually he will receive one-eighth of his salary as his bonus.....If in the service of the state he loses his life, his salary will be paid to his son until his adolescence, and when his son becomes qualified, he may be appointed in his father's place."

Sukra Nitisara. Ch 2. 406-13 * 53

In peace as well as in war, personal valour, chivalry, honour and justice were highly appreciated in ancient India.

"The victory that is achieved without war is much superior to the victory that is achieved through war"

Mahabharata, Santi, Ch. 94-1 * 54

"The intoxicated, terrified or defeated persons are not to be hurt". Mahabharata, Santi, Ch. 65-10 * 55

४२ मन्त्रिपरिषदं द्वादशमात्यान्कुर्वतीति मानवाः ।

षोडशेति वार्हस्पत्याः ॥

विंशतिमित्यौशनसाः ।

यथासामर्थ्यमिति कौटिल्यः ॥

कौटिलीयम् अर्थशास्त्रम् । १।१५।५१-५५

“During a fight do not injure a person that is lifeless, children, armless, helpless or the wounded. On the other hand if they happen to be in your own kingdom, they should be medically nursed.”

Mahabharata, Santi Ch. 95, 12-13 *⁵⁶

“Do not kill one who says, “I am yours, who is impotent, engaged in fighting with another, or who has given up fighting, spectators, musicians and war poets.”

Yagyavalka, I. 326. *⁵⁷

४३ चतुरो ब्राह्मणान् वद्यान् प्रगल्भान् स्नातकान् शुचीन् ।

क्षत्रियाश्च तथाचाष्टौ बलिनः शस्त्रपाणिनः ॥

वैश्यान् वित्तेन सम्पन्नानेकविंशतिसंख्यया ।

त्रींश्च शूद्रान् विनोतांश्च शुचीन् कर्मणि पूर्वजे ॥

अष्टमिश्च गुणौयुक्तं सूतं पौराणिकं तथा ।

अष्टानां मन्त्रिणां मध्ये राजा समुप धारयेत् ॥

शान्तिपर्व ८५।७-११

४४ आत्यायिके कार्ये मन्त्रिणो मन्त्रि परिषद् चान्वय ब्रूयात् ।

तत्र यद्ब्रूयाष्टाः कार्यसिद्धिकरं वा ब्रूयुस्तत् कुर्यात् ॥

कौटिलियम् अर्थशास्त्रम् । १।१५।६३-६४

Ethical Principle

“Savita ! Forgive us if we have committed any sin against gods or man.” Rv. IV, 54-3 *⁵⁸.

Ethics is the philosophy of conduct as understood by the intelligence of the people to obtain the greatest amount of happiness for the greatest number of people. The ancient Hindus believed that the individual soul is indivisibly indissoluble part of the cosmic soul. So life was a preparation to perfect the soul to be consciously absorbed into the Supreme Being. Therefore anything that was supposed to retard the process was regarded as unethical, and on the contrary anything to accelerate it was ethical. “Non-molestation of any sentient being was a cardinal virtue.” अहिंसा प्रथमं धर्मम् । “You must not do unto others what you do not like they do unto you” was their basic moral maxim. We are

४५ राष्ट्रं तवानुशासन्ति मन्त्रिणो भरतर्षभ ।

मनु ५।४४

४६ हिताहितं न शृणोति राजा मन्त्रिमुखान्नयः ।

स दस्यू राजरूपेण प्रजानां धनहारकः ॥

शुक्रनीतिसारः २।२५७

kind and sympathetic towards the distressed ; for their pitiable condition evokes painful impression in our own mind as it tries to gauge the depth of their sorrow by transferring the pain on self though vivid imagination, and to relieve this vicarious pain we are sympathetically drawn to others as we would like others to feel the same under similar circumstances. They were kind to others as they thought it was a meritorious act for the soul to purchase reward in heaven. Though psychologically the emotive factors are different, yet it serves the same purpose in the social economy. All that we want is to

४७ करदेभ्यः कृत्रक्षेत्राण्येकपुरुषिकाणि प्रपच्छेत् ।

अकृतानि कर्तृभ्यो नादेयात् ॥

अकृष्यामाच्छिद्यान्वेधयः प्रयच्छेत् ।

ग्राममृतकवैदेहका वा कृणोयुः ॥

अकृषन्तोऽपहीनं दद्युः ।

धान्यपशुहिरेण्यै श्चैताननुगृहीयान्तान्यनुसुखेन दद्युः ।

निवेशस्तमकालं यथागतकं वा परिहारं दद्यात् ॥

निवृत्तपरिहारानियतेवानुगृहीयात् ।

आकरकर्ममन्तिद्रव्यहस्तिवनव्रजवणिज्यथ प्रचारान् ॥

चारिस्थलपथपण्यपत्तनानि च निवेशयेत् ।

सहोदक माहायोर्दकं वा सेतुं वन्ययेत् ॥

be happy, either in this world or in the next, which is nothing but the prolongation of the present through imagination. The motive of every one is to seek happiness and to avoid pain. But an individual in the search of his personal happiness must not endanger the happiness of others. The harmonious adjustment of the personal happiness to the social welfare originates the ethical conception. Therefore the ethical standard varies according to the social needs of the community. The community that gives better and more facilities for the expression of natural impulses, thereby affording greater freedom of thought and action and larger amount of happiness for the individuals, becomes more popular

अन्येषां वा वध्नतां भूमिमार्गवृक्षोपकरणं कुर्यात् ।

व्ययकर्मणि च भागी स्यात् ॥

न चांशं लभेत् ।

सत्स्यप्लवहरितपन्नानां सेतुषु राजा स्वास्यं गच्छेत् ।

दासाहितकं बन्धूनशृणतो राजा विनयं ग्राहयेत् ।

बालवृद्धयाधित वासनानाथाश्च राजाः विभृयात् ॥

स्त्रियमप्रजातां प्रजातायाश्च पुत्रान् ।

बालद्वयं ग्रामवृद्धा वर्धयेयुराव्यवहारं प्राप्नोतात् ॥

कौटिलीयम् अर्थशास्त्रम् २/१/१०-३२

and prosperous than the community which represses them by artificial taboos.

As the man rises in the scale of civilization his standard of happiness varies. Happiness really means satisfaction of all wants—physical, mental, cultural or spiritual. Though a man in an uncivilized state may be satisfied with the fulfilment of his physical needs and lack of physical pain—a cultured man has complicated multifarious needs. Ethical code or *Niti-Sastra* has been, therefore, framed by the society to regulate the conduct

४८ धातुसमुत्तं तज्जातकर्मात्तेषु प्रयोजयेत् ।

कृतभाण्डव्यवहारमेकमुखमत्ययं ॥

चान्यत्र कक्षकृतृविकेतृणां स्थापयेत् ।

आकारिकमपहरन्तमष्टगुणं दापयेदन्यत्र रत्नेभ्यः

स्तेनमानिसृष्टोपजीविनं च वद्धं कर्म कारयेत् ।

भाण्डोपकारिणश्च ॥

व्ययक्रियाभारिकमांकरं भागेन प्रकयेण वा दद्यात् ।

लायविक्रमात्मनाः कारयेत् ॥

लोहाध्यक्षस्ताम्रसीसत्रतवैकुण्ठकारकूटवृत्तकं ।

सताललोघ्नकर्मान्तं कारयेत् ॥

लक्षणाध्यक्षश्चतुर्भागीताम्रं रूप्यरूपं तोक्षेत्रपुसीसं ।

जनानामन्यतमं मांसवीजयुक्तं कारयेत् ॥

of the individual members so that each member enjoys a fair proportion of pleasures without interference of other members. The terms generally were in theological forms, for the ancients were deterred from committing anti-social acts through fear of punishments, either in this life or in the next, which they conceived to be everlasting. Many even went so far so to think that by torturing themselves in this life they would regain as a compensation everlasting joys in the next. So ethics and

पणधर्मपणं पादमष्टभागमिति ।

पाद्यजीवं ताम्ररूपं मापकमर्धमापकं काकणीमर्धकाकणीमिति ॥

रूपदर्शकरपणयात्रां व्यवहारिकीं कोशप्रवेश्यां च स्थापयेत्
रूपिमष्टकं शतम् ।

पञ्चकं शतं श्याजिम् ॥

पारोक्षिकमष्टभागिकं शतम् ।

पञ्चविंशतिपणमत्ययं चान्यत्र कर्तृक्रेतृविक्रेतृपरीक्षितृभ्यः ॥

मन्यध्यक्ष शंखवज्रमणिमुक्ताप्रवालक्षरकर्मावतान् कारयेत् ।

पणव्यवहारं च ॥

लवणाध्यक्षः पाकमुक्तं लवणभागं प्रकयं च ।

यथाकालं संगृह्यात् ।

विक्रयाच्च भूतयं रूपं व्याजीम् ।

कोटिलीयम् अर्थशास्त्रम् २।१२।१८-३८

religion were usually linked together in the primitive ancient life. However it served the purpose. When conscience was not developed, sense of duty was vague, rewards in the heaven and fear of hell prevented the powerful to be capricious in their conduct towards the weak and the helpless. The weak obeyed the rules and regulations in fear of punishment in this life as well as in the next. It advanced social coherence and progress.

Social Ethics :—It is the universal common moral dictum that one should not lie, steal, rob or kill. If people are accustomed to speak untruth, truths and untruths would be confounded and no body could trust anybody's words. With mutual distrust and suspicion, the consequence will be social choas and confusion. Society under the circumstance could not make out progress : for man succeeds and prospers not by his

४१ पंचसद्व्याग आदेयौ राज्ञा पशुहिरण्ययोः ।

श्रान्यानामष्टमो भागः षष्ठो द्वासश एव च ॥

मनुसंहिता ७।१३०

५० आददीतृवलिञ्चादि प्रजाध्यः कुलनन्दन् ।

स षड्भागमपि प्राज्ञस्तासामेवाभिगुप्तये ॥

शान्तिपर्व ६।१२५

single-handed efforts alone but through co-operation with others. Competition and co-operation are both fundamental ladders of progress. Co-operation is not possible without mutual trust, the very foundation of which will be sapped by untruth. Naturally, therefore, the Hindu Law givers regarded truth as the basis of Religion. But Manu qualifies it by saying : "Speak truth, but speak it pleasantly. Do not speak, however, unpleasant truth, nor pleasant untruth."⁴⁵⁹. Manu IV. 138. The commentator cites the case thus :—The mother asks about the health of her son from a man who comes from the same place where her son lives. The son is dead. If the truth is told, it would cause terrible suffering to the mother. Under the circumstance it is a good policy to evade the question.

Stealing is reprehensive, for it makes the property unsafe. Property is the basis of family and state. It is the foundation of Progress and Prosperity. Man works

५१ पानागारनिवेशाश्च वेश्या प्रापणिकास्तथा ।

कुशोलवाः सक्तवा ये चान्ये केचिदीदृशाः ॥

नियम्याः सर्व एवैते ये राष्ट्रस्योपघातकाः ।

एवे राष्ट्रेऽभितिष्ठन्तो बाधन्ते भद्रिका प्रजाः ॥

hard to provide for himself and for his family. His surplus earnings are saved to secure provision for him and his family in his old age when he is not fit for work, and for his beloved children after his death. His savings either in goods or in coins are the basis of not only his individual but also national prosperity. For Society or Nation is but composed of its constituent members. And if the constituent members are prosperous, the Society and the Nation is prosperous. So if that saving is allowed to be wiped out by unpunished theft, there would be no effort to accumulate property, and consequently no stimulus to work harder. Therefore theft (Chourja) is regarded as heinous crime in Hindu Law. Robbing with violence, of course, is far more reprehensible. According to the ancient Hindu Law gives a state that cannot or does not protect its subjects from robbers cannot claim any taxes from them. Robbers were re-

५२ पानागाराण्यनेककक्षाणि विमलशयनास्रवन्ति ।

पानोद्देशानि गन्धमाल्योदकवन्ति तु सुम्नानि कारयेत् ॥

तत्रस्थाः प्रकृत्यौत्पत्तिकौ व्ययौ गङ्गाविद्यु रा गन्तुश्च ।

क्रेतृणां मत्तसुप्तानामलंकाराच्छादनहिरण्यानि च विद्युः ॥

उन्नाशे वणिजस्तच्चतावच्च दन्तः द्युः ।

कौटिल्ये २।२५।१२-१५

garded as enemies of the state, and they received capital punishment.

Homicide was a terrible crime and sin. Though in self-defence, in protection of helpless women and children and, according to Brahma Purana (Ch. IV, 23), for the welfare of many one can be killed *^{८०}, but it was often questioned in the Buddhist literature whether it was preferable to self-immolation. For murder, capital punishment was meted in Hindu Law. But in Buddhist Councils it was often debated that as the object of punishment was a not only a deterrent warning for the public against committing the crime, but also to reform the criminal so that he may be brought back to the society as a useful member, capital punishment defeats the ob-

५३ पादहीनां भृतिं त्वार्त्तं दद्यात् त्रैमासिकीं ततः ।

पञ्चवत्सरभृत्ये सु न्युनाधिक्यं यथा तथा ॥

पाणामासिकीं तु दीर्घार्त्तं तदूर्ध्वं न च कल्पयेत् ।

नैव पक्षर्घमात्तस्य हातव्याहंसा वै भृतिः ।

अत्वारिंशत् समानीताः सेवया येन वै नृपः ।

ततः सेवां विना तस्मै भृत्यर्घ्यं कल्पयेत् सदा ॥

स्वामि कार्ये विनष्टो यस्तत् पुत्रे तद्वमिति वहेत् ।

यावद् वालोन्वथा पुत्रकूणान् दृष्ट्वा भृति वहेत् ॥

शुक्रनीतिसारे २।४०६-४१३

ject of reformation. Man possesses infinite possibilities for self-reformation and improvement. He commits a crime in moods of passion. His motive has to be judged more than the mere aparent action. Through reflection of the consequences of his evil doing, he may be repentent and devote himself to the service of his fellow-men. If he proves to be incorrigible and remains dangerous to society, he may be segregated and made to serve the community as an object of medical experimentation or engaged in other hazardous works, instead of adding another murder, because a criminal has committed one.

Land, mines, forest, rivers and ocean fishery, public transportatipn and public utility services belonged to the state (Kautilya's Arthasastra II. 12, 97—98). Naturally so. The source of wealth as land or mines which is not and cannot be produced by individual efforts should not belong to individuals but to the commonwealth. The state utilizes this wealth for the general benefit of its tizens. Its corollary would be not 'back to the land or

५४ अयुद्धै नैव विजयं वर्धयेद् वसुधाधिपः ।

जघन्यमाहुर्विजयः युद्धै न च नराधिप ॥

शान्तिपर्व ६४।१

५५ व्यसनेन प्रप्त व्यं न भीताय जिताय च ।

to scattered disease-infested homes in far inaccessible villages' but the distribution of the population in towns and cities, with modern sanitary improvement and amenities of life, connected with each other with rapid transit facilities. Towns should be located where drainage is on easy gradient, abundant water supply is available, and on barren sanitary ground, if possible and available. Surrounding the town are to be rings of parks, containing fruit and flower gardens, vegetable fields, recreation and pleasure grounds, next to which will be an expansive agricultural land, belonging to the municipal corporation. Municipality under expert advice and supervision with hired labour, modern machines and implements can certainly more than treble the products from the soil in one piece of land extending for miles than the farmers can produce from their small holdings. Certainly from economic point of view the nation has everything to

५६ स्वाधूनां तु यदा भेदात् स्वाधुश्चेद्व्यसन भवेत् ।

निष्प्राणो नाभिः हन्तव्यो नानपत्यः कथंचन ॥

भग्नशयत्रो विपन्नश्च कृन्तव्यो हतवाहनः ।

चिकित्यः स्यात् स्वविषये प्राप्यो वा स्वगृहे भवेत् ॥

शान्तिपर्व ६५।१२-१३

gain by transferring the farming population to towns and to cultivate the land under scientific management of the town corporation and thus to save a tremendous wastage.

The question is whether the urban life could be healthier than the rural habitation and more stimulating in physical, mental and intellectual growth. For sanitation, water supply, general comforts, educational facilities, social life and pleasures, city life is certainly preferable. Only it is said that country life is cheaper and air is purer there. That is only a fallacy. To have city comforts in a country place, which an ordinary labourer enjoys in a city, as filtered water, drainage sanitary privy, electric light, gas cooker, would be prohibitingly expensive even for a country landlords, if not beyond the reach of many. Food may be a slightly cheaper in a country place to-day; but the difference is very small and varieties are not available there as in a city, and with rapid transportation facilities the difference will be reduced to minimum. The

५७ तवाहं वादिनं क्लीवं निहेति परलंगतम् ।

न हन्याद्विनिवृत्तश्च युद्धप्रेक्षणकादिकम् ॥

याज्ञवल्क्ये १।३२६

house rent problem, of course, remains. In a city one is lucky if he can secure a decent accomodation for than one-third of his income. But it is also due to lack of economic thinking that many feel that they do not have to pay anything for their dwellings in a country place. Construction of the building, digging wells or tanks for water-supply and sanitary arrangements, and then periodic repairs cost a good deal of money, though not regularly which one feels in a city. As to simplicity of living and high thinking, it sounds a pretty romantic theory ; that is all. Want stimulates physical efforts for their fulfilment. It is the source of all inventions and discoveries. With wants reduced to minimum to bare existence, intellectual exertion is also reduced in the same proportion. Great civilizations have always been built round a city. Can one think of Egyptian civilization without Memphis ; Babylonian astronomy and irrigation without Babylon ; Hellenic culture without Athens ; Roman law and constitution without Rome ; French arts and literature without Paris ; British Empire without London ; German

५८ देवेषु च सवितर्मानुषेषुः च त्वं न अत्र सुवतादनगसः ।

ऋग्वेदे ४।५४।३

science without Berlin ; and American finance without New York ?

Diverse interests in a city stimulate thinking ; and competition is severe there. So in order to succeed one has to be alert and resourceful. That is one of the reasons why the Jews who are mostly city dwellers have produced more men of genius in various activities than any other sect or religion.

As to the sylvan charms of a country place, pretty spots may be selected for new towns. And with well-laid out parks and avenues, planted with flowering trees, any town may be made charming, at the same time, may be kept sanitary. Expensiveness of city dwellings can and will be reduced by municipalizing land and by erecting multi-storied tenement and apartment houses by the municipality. The enhancement of the land value of a city is not due to any individual effort but to the growth of the city. So naturally the city should receive the benefit out of it and

५६ सत्यं लोको जगत् सर्वं सत्ये प्रतिष्ठितम् ।

सिद्धिं लभन्ते सत्येन ऋषयो वेदपारणाः ॥

सत्येन गन्तव्यं स्वर्गं मोक्षं सत्येन प्राप्नोते ।

वराहपुराणम्

not the landlords. As the city grows, the surrounding parks may be utilized for the erection of dwellings, and the parks may be extended by encroaching on the surrounding agricultural land. Plots may be leased for fifty years for erection of corporate buildings in which each member could own his own apartment, built according to his personal plan and design. Public utility services—water-supply, electric supply, gas, tramway etc.—should be municipalized. The city may be divided into business, industrial, residential and academic quarters. This will make living in a city cheaper and pleasanter.

Political Ethics.—No taxation without representation is the cardinal political maxim of Democracy. The people elect their representatives so that by their collective wisdom and experience they can manage the affairs of the commonwealth for the greatest good of the greatest number, cheaper and better than they can individually do. Government, therefore, is the accredited agency of the people. Where there is no

५६a सत्यं कयात कियं कहान्न कयात सत्यमप्रियम् ।

त्रियञ्च नानृतं कयादेश धर्मः सनातनः ॥

proper representation, the Government can not demand moral acquiescence to it as it is defective in its organization, and consequently it is apt to be defective in its functioning.

In ancient India *Gramani* or Mayor was elected who with the assistance of five elected old men or aldermen (*Panchaits*) used to administer the affairs of the town or village (Santi P. 502).. Village self-government is the nucleus of the national self-government. All the government posts should be held by competitive examination as in China for efficiency and service, thereby eliminating nepotism which naturally leads to corruption.

Sexual Ethics.—Sexual union with a girl, obtained under any condition of life as through purchase, gift, capture, seduction, intoxication, rape, mutual consent, was regarded in ancient India as forms of marriage, though marriage through mutual selection (*Gandharva vivaha*) was regarded as the best norm. Probably *Gandharva* form of marriage was customary among

६० सुखमेधान्तो बहवो यस्मिंस्तु निहतेऽशुभे ।

तस्मिन् हते नास्ति भद्रं पातकं चोपपातकम् ॥

ब्रह्मपुराणम् ४।२४

the higher classes of Aryas, while among the lower classes, especially among the aboriginal peoples, other forms were legalized. However it was only possible under savagery when women were simply regarded like chattel as useful objects worth possessing. But they being endowed with poetic feelings and chivalry were not lacking in higher sentiments. We find often passages in the ancient Sanskrit literature which indicate that with great love and affection wife was esteemed in ancient India. Taking into consideration the remoteness and savagery of the time, the sentiments expressed are indeed romantic. "Wife is the home,"*⁶¹ Rig. Veda III. 53-4. "Husband has to satisfy the desires of his wife."*⁶² Rig Veda X. 29-5. "He who fights

६१ । जायेदस्ते मघवनेस्तदु योनि । ऋग्वेद १४।५३।४

६२ । अस्य कामं जनिधा इवग्मन् । ऋग्वेद १०।२६।५

६३ । स्त्रिभिर्यो अत्र वृषणं युह्ये अस्यवि भजानि वेदः ।

ऋग्वेद १०।२७।१०

६४ । दशपुत्रसमा कन्या या न साच्छिल वज्जिर्जता ।

मत्स्यपुराणम् १५४।१५७

६५ । गृहाश्रम सुखार्थाय भार्यामुलञ्च तत्सुखम् ।

सा च भार्या विनीता या त्रिवर्गो विनयो ध्रुवम् ।

स्कन्दपुराणम्, काशीखण्ड ३६।८४

with woman is destroyed by me.”*⁶³ R.V. X. 27-10. “A good girl is equal to ten sons.” Matsa Puranam Ch. 154-157 *⁶⁴. “Nothing is dearer than my wife” Anusuya P. 7. “The object of home is happiness ; wife is the fountain of that happiness ; a good wife verily brings heaven on earth.” Skanda Purana, Kasi Khanda Ch. 36-84*⁶⁵. And as in modern times, “many women select their husbands for their wealth.” Rv. X. 27-12*⁶⁶ and not for love.

Hindu marriage is a queer mixture of both exogamy and endogamy, based on Engenics. A Hindu should not marry in his own clan or sept (*Gotra*) or among his near relatives ; at the same time he is also forbidden to marry out of his class or caste, Manu III. 5*⁶⁷. It is also forbidden to marry a boy or a girl of a family

६७ । असपिण्डा च या मातुरसगोत्रा च या पितु ।

सा प्रसस्ता द्विजातिनां दार कर्मणि मैथुने ॥

मनुसंहिता ३।५

६८ । महान्त्यपि समृद्धानि गेऽजावि धनधान्यतः ।

स्त्री सम्वन्धे दशैतानि कुलानि परिवर्जयेत् ॥

हीन क्रियं निष्पुह्यं निश्चन्दो रोलशार्शसम् ।

क्षय्यामयाव्याप स्मारि श्वित्रि कुपि कुलानि च ॥

मनुसंहिता ३।६०

that is not well-connected, has no culture or any of its members suffers from piles, tuberculosis, dyspepsia, epilepsy, leucoderma or leprosy, however rich it may be. Manu III.*⁶⁸. And before marriage thorough physical examination was enjoined*⁶⁹.

Engenic selection is not sufficient for congenial conjugal life, though it may lead to the improvement of the race. Therefore it is said "Where husband and wife are happy, religion is there." Anusuya P. 145. "And sexual congress through mutual desire of the husband and wife is only delightful. What pleasure man will get if he secures the connubial embrace only through pressure?" Skanda Purana, Uttara Khanda 1-37-38*⁷⁰.

Marriage is the most important social institution to secure peacefully for the husband and wife their mutual sexual enjoyments and to make provision for

६६। सदागृही सुखं भुञ्जे स्त्री लक्ष्मणवती यदी ।

अतः सुखसमृद्धयर्थमादौ लक्ष्मणमाक्षयेत् ॥

स्कन्दपुराणम् काशीखण्ड ३७।१-२

७०। दम्पत्यो प्रीतियोगेन सङ्गम प्रीतिबन्धनः ।

का प्रीतिः किं सुखं पुंसां बलाद् भोगेन योषिताम् ॥

स्कन्दपुराणम्, ब्रह्मखण्डे उत्तरखण्ड १।३७-३८

the resultant offsprings. So there are complexities involved in it. Marriage must be based on mutual selection so the ideas and ideals of the couple should harmonize. There must be compatibility of temperament so that the couple may live harmoniously. There should be mutual sexual gratification ; for after hunger, sex impulse is the most dominant factor in life. There must not be any stain in either of the family so that it may not cause degeneration of the children. Husband must be capable of maintaining the family and the wife fit and equal to the responsibilities of household management, wifehood and motherhood. Before thirty one is hardly capable of finishing his education ; and in these days of severe economic competition one is rarely able to acquire fitness to maintain a family decently before that time. Neither a girl is able to finish her general education and to have certain proficiency in domestic science, personal, child hygiene, child psychology, and educational principles before she is 25. For conscientious discharge of the duties of parenthood more than physical fitness, mental fitness is essential. Therefore it appears that that the best age for marriage for man is between 30 to 35 and for a girl between 26 to 30. Of course before that, sexual

consciousness and desire may cause physical and mental discomforts. But it is necessary for personal, social hygiene as well as for the fine development of personality that sexual impulse has to be controlled and disciplined before marriage. It is said that regular and moderate sexual exercise after puberty entails no physical or mental exhaustion, and with modern contraceptive methods early parenthood, the root cause of so much misery, may be prevented. But one should not forget that once addicted to sensual delights, capacity soon is lost for great physical and mental efforts which are fundamental for any achievement in life.

Monogamy.—Though monogamy is the best form of marriage yet evolved, yet with all its advantages it has also some drawbacks. Many husbands take it for granted that wife with her consent to marriage has given her perpetual consent of sexual embrace to her husband without any reservation, and who may think it is cowardly to enquire whether the time or place suits her and whether it is gratifying to her as to him. During advanced pregnancy of the wife, many a husband find it very hard, inconvenient and uncomfortable to remain continent and not a few succumb to the temptation of commercial

eroticism which means infection of themselves and subsequent infection of their wives with venereal diseases. Of course with the spread of prophylactic knowledge and proper attention to personal hygiene, venereal diseases can be prevented, if not subsequently entirely eliminated. That is not sufficient. Wife is no more a chattel, a mere object of pleasure to her husband. She is fast developing a personality of her own and into consciousness of her own importance. Therefore she is learning to hate and detest the system of marriage that binds her down. Divorce is not a sufficient radical cure of the tyrannies she is often subjected to.

It is therefore suggested by many that men and women after they have reached their maturity will be free to choose their mates. Their union would be based on love, not on legal or social obligation. It will last as long as their love lasts and no longer. Their offsprings will be maintained and brought up by the state. The state will also grant allowance to women during their pregnancy so that they can enjoy rest during that period without worries and anxieties. The children, though lacking the affection and love of inexperienced and careless parents, nursed and educated by experts, are likely to prove much better physically and mentally than what they are to day. Man is trying incessantly to make improvements in their machines so that they become more useful and servicable to him. Why then there should be no attempt to make improvements in this vital relationship of life?

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"The author is well-known to many of us for his numerous writing, as well as for his past activity in the cause of Indian nationalism.

As regards the first chapter nothing remains to be said. The second chapter is of considerable interest and in it the author discusses the various ethnic elements in the Indian population. According to the author, the earliest immigrants to India were an Australoid race, who came from Limuria. These were followed by other races, e. g. the Dravidians, the Aryans and later on by the Sakes, and various other peoples who came in more recent times. The author's views on the origin of the Dravidians and their connection with the culture of Sumeria is interesting, but shows very little originality, being practically an elaboration of the views of Hall and others. The time however, has not yet come, when any scholar can hope to pronounce the final word on the race-contact of the past. The date of the earliest Aryan immigration has been fixed by the author at cir. 2500 B. C. and in doing this he has utilised the evidence of the Rigveda, the astronomical data in the Mahabharata, as well as the Mitanni tablets or the Hittite inscriptions. In the present state of our knowledge, this date ought to be accepted as being approximately true.

"The next chapter is a comparative study of the myths of the Aryans and other nations of antiquity, while the two succeeding chapters discuss the origin of the Hindi languages and of the Hindi scripts. In regard to caste, the author's views are original, and show a good deal of original enquiry. The hatred of the Americans for the Negro, and the continuance of lynching and other barbarities, show how the spirit of caste hatred arises out of original difference. This chapter is sure to be an eye-opener to many, who believe rather tacitly in the professions of Western sociologists. The last chapter

too is interesting on account of the fine treatment of the subject of social organisation.

"Taken as a whole, the book shows a good deal of original speculation not to speak of the erudition and industry of the author, who has taken care to utilise all the materials at his disposal. In many places he displays a fine judgment and in many cases, his views, though unpalatable to many, are those which are supported by the evidences of history. For instance, the author speaks of the emasculating influence of Buddhism or the intensely destructive character of the semites (pp. 32) and these may bring on him the lashes of the hostile critic, though his views are really sound. We are sorry, however, to note that in spite of all this, the author occasionally accepts many things as true without examining them thoroughly. As instances, we may cite his views as to the mixed character of the Bengali population, or the Scythian origin of the Rajputs and the Mahrattas. The book requires a thorough rehandling and a re-arrangement of some of its materials, and this will make it a really valuable contribution to Indian Ethnology and Sociology."—N. C. B. in the *Calcutta Review* (March 1925).

"An interesting introduction to the study of India and its peoples, by one equally steeped in Hindu and Western learning.—George Sarton in the *Isis* No. 22, Vol. VII (2) 1925.

"Yet another book by this indomitable writer published in 1923 which he describes "as the outgrowth of the materials I gathered to write a cultural history of the Hindus". He gave me the idea of publishing *History* on reading "Ramesh Chandra Dutt's *Civ. in Anc. India*."

The author has evidently been a wide and enthusiastic reader and has collected a great amount of information interesting and useful to scholars. Whether his conclusions are sound is another matter and so controversial that I do not propose to enter into it in this notice."—R. C. Temple in the *Indian Antiquary*. (Feb. 1925).

"The book is divided into seven chapters. It may be regarded as a helpful supplement to the late Mr. R. C. Dutt's *Civilisation in Ancient India*. Several new important data have been included; and a very useful list is appended to show the close connection between Sanskrit and the Greek, Latin..

Teutonic, Slav and Celtic languages. We would suggest the changing of the word "Hindi" as it definitely indicates now the North Indian vernacular. The book merits appreciation as an excellent popular study."—*The Hindustan Review* (October 1924).

"This is another publication by that well-known social-political author. And though it professes to be "hastily drawn sketch", it contains numerous materials which bring us a step further in the understanding of the cultural life of (ancient) Eur-Asia."—*Orientalische Literatur Zeitung* (Nr. 1. 1924).

"The sketches of ancient cultural history of India are interesting and valuable. This is a book which may interest Ethnologists, Philologists, Sociologists, and students of Comparative Religion. It is a store-house of historical materials"—*The Modern Review* (July, 1924).

5. **An Interpretation of Ancient Hindu Medicine*—
CONTENTS :—Anatomy, Physiology, Pathology, Diseases
and their Diagnosis, Diseases and their clinical
studies, Therapeutics, Surgery, Dietetics, Hygiene.
625 pages. Rs. 7-8.

"The book will be of interest as it deals with the ancient Hindu medicine and western medicine side by side."...*Indian Medical Gazette* (May 1925),

"Dr. Chakrabarty—as his name betokens—is a native of Bengal, living in new York. He has published during the last few years a number of books in English on medical and other subjects—two of which called *Food and health* and *Dyspepsia and Diabetes* have already been noticed in terms of appreciation in the *Hindustan Review*. The other five enumerated above are equally instructive. The first of the group is, in a sense, the most important. In it the author has successfully attempted a systematic digest of materials for a comparative study of ancient Indian and Greek systems of medicine in the light of the latest researches in medical science. He contends with great force that the later system was indebted to the former and the contention deserves careful consideration. Original Sanskrit texts are quoted freely and these add materially to the value and utility of the book. He has also convincingly shown that many of the recent developments on surgery were known to ancient Indians. By writing this book the author has rendered a notable service to renaissance of

great medical writers of the day. In the present book, attempt has been made to interpret and explain the Ancient Hindu Medicine, principally based upon Charaka and Susruta, in the light of modern knowledge; and though the task of translation is an ungrateful one, specially of technical subject of centuries back, the author has been successful in his endeavour to an appreciable extent. We are pleased to read his book and have no hesitation in recommending it to all practitioners in general and particularly to those versed in western systems of medicine but desirous of learning of what great men of their own country have already done."—**The Practical Medicine** (Dec. 1923).

"In his "Foreward" as well as in the text the author makes an excellent scholarly review of contemporary and correlated historical facts and events, which is very interesting reading. In the text he has, we see, gone very largely beyond his premised idea for more often than not he was described modern advancement taking a considerable space of the book... We congratulate the author sincerely for his great painstaking labours. The book is specially worth perusal by all students of history of medicine."—**The Calcutta Medical Journal** (Sept. 1924).

6. * A Comparative Hindu Materia Medica—It contains the botanical description of about more than 800 Indian medicinal plants, their Indian and European names, their chemical analyses and their therapeutic uses. 198 pages. Rs. 3-12

"An introduction of 27 p. contains a summary of systematic botany and of the geographical botany of India. There follow 196 articles devoted to 160 genera and 800 species, classified in the alphabetic order of the Sanskrit names. Latin, European, Bengali and Hindi synonyms are mentioned; brief botanical descriptions, medical and other remarks are given. This very useful work is fittingly completed by two indexes, English and Sanskrit."—**George Sarton in the Isis** No. 22, Vol. VII (2) 1925.

"A timely and useful treatise, dealing with about 800 Indian drugs, their botanical description and therapeutic uses. At a time when there are clear signs everywhere of Indian Medicine coming to its own, this publication is especially welcome; and we recommend it to all those who are interested

in Indian Medicine."—The Madras Medical Journal (Nov. 1924).

This is another useful work by the same author and contains Botanical description of about more than 800 plants with their European and Indian names their (chemical analyses and therapeutic) uses. A vast amount of information relating to Indian drugs of approved virtue and their uses have been carefully collected together and we have no doubt that it will be found useful by botanists and practitioners of medicine interested in indigenous drugs as a valuable work for ready reference."—The Journal of Ayurveda (Oct. 1924).

"Comparative Hindu Materia Medica" is a learned work containing botanical descriptions of nearly a thousand medicinal plants, with their Indian and English names, chemical analyses and therapeutic uses. It will be highly useful to botanists and medical practitioners in India, especially those amongst the latter who may be interested in treatment by means of indigenous herbs."—Hindustan Review (January 1925).

"It describes more than 190 genera and 800 species of Indian medical plants with their morphology, geographical distribution and therapeutic action. Though references are lacking, especially of the Indian medical literature which will reduce its value to the Western scholars, and hope it will be corrected in the next edition, none the less it is a very welcome compendium."—

Translated from German. Reinh. Muller in Orientalistische Literaturzeitung 1924 No. 12.

"A most erudite treatise and contains a vast amount of information regarding Indian drugs, some of which are of real value, though mostly unknown in this country. We recommend this book to all those interested in Indian drugs."

—The Medical Times, London, (April, 1924).

"The book describes more than 190 genera, and 800 species of Indian medical plants in relation to their geographical distribution, morphology and therapeutic application. It is a valuable, and is a singular book on the subject. (Translation). Mitteilungen zur Geschichte der Medizin und Naturwissenschaften. Band XXIII, Heft 2.

"It is a valuable production—a handy volume for ready reference for students of Botany. Those interested in the

comparative study of the subject will find it especially useful for it gives Bengali and Hindi names of the Botanical species. Indian botanists, herbists, and medical practitioners will find it to be a trustworthy and useful attempt on the part of the author."—**The Vedic Magazine** (Sept. 1924).

"This book contains botanical description and therapeutic uses of the indigenous Indian medical plants. The drugs have been arranged alphabetically for ready reference. The book will be useful to the Indian botanists and medical practitioners interested in the indigenous herbs."—**Indian Medical Record** (April. 1924).

"In this days when strenuous efforts are being made to revive the indigenous systems of medicine, throughout India, this book will prove an opportune and welcome publication. The charge is generally levelled against the Hindu medical system that it has no Pharmacopœia to boast of and that the therapeutic value of most of the drugs available in India is in the range of doubt and uncertainty. This publication will help, to a great extent, to remove that mist. The author has taken immense pains in compiling this work, for which there will be neither sufficient material nor facilities for research. We congratulate him on his successful enterprise."—**The Antiseptic** (P. 181, 1924).

"The book contains description of over 800 plants, alphabetically arranged under their native names, with their European names, properties. The book will be useful."—**Luzac's Oriental List and Book Review** (April, 1924).

7th **Infant Feeding and Hygiene**—**CONTENTS** :—

Infant feeding, Breast-milk substitutes, The diet during weaning, Vitamines and nutrition, Hygiene
12 pages. As. 8

"The book is very informing for its size. It deals with breast feeding and how it could be hygienically done. More important than that, for the modern age, is the description of the cow's milk as a substitute for breast milk and its adaptation with the addition of honey, whey etc. to suit the child. Then there is the reference to the variation in diet as the child grows. The chapters on vitaminous food like milk, fruit juice, and cod liver oil for the child as well as the mother and on the importance of child hygiene are quite useful."—**Current Thought** (Feb 1925).

"It is an excellent account."—**Medical Times**, London (April, 1924).

"The object of this pamphlet is the diffusion of knowledge on the feeding of infants and on the hygienic methods of their upbringing. In a country where thousands of babies die from lack of knowledge of the simple rules of hygiene, any book of this nature is a welcome publication, and we recommend it to the English knowing Indian parents for whom it is intended."—**Indian Medical Record** (April, 1924).

"Lack of knowledge on the part of parents, coupled with growing poverty of the masses, is mainly responsible for the frightfully heavy mortality among infants in India. Acquisition of the right kind of knowledge, therefore, on the feeding of infants and on the hygienic methods of their upbringing will meet the solution of the problem of infantile mortality in our country half way at least. This booklet which treats of infantile feeding and Hygiene fills a sad want in this direction and written, as it is, in a clear, readable and non-technical style will be very much appreciated by the parental public, especially, women folk. We congratulate the author on this successful propaganda work which he has aimed at on the matter of Child Welfare through the medium of this nicely got-up booklet."—**The Antiseptic** (March, 1924).

Infant mortality in India is the highest of all countries of the world and there can be no denying that this is mostly due to the lack of right knowledge on the part of parents and their inability to take proper care of their children. The present pamphlet aims to provide them with necessary information on some essential points to be always kept in mind in rearing children, such as breast-feeding, substitutes of breast milk, diet after weaning, vitamins and nutrition and the hygienic life of the child. We hope it will prove helpful to many parents in taking better care of their beloved ones."—**The Practical Medicine** (Dec, 1923).

8. National Problems—CONTENTS :—Introduction, Industry, Religious Reforms, Social Reforms, Educational Reforms, Hygiene, Growth of Nationalism 115 pages.

Re. 1.

"This is a little book full of sound views on the varied aspects of our national life. We can cordially recommend the book to our readers."—**Current Thought** (January 1925).

"This book contains valuable thoughts. Interesting remarks on industry, religious reforms, social reforms, educational reforms and hygiene and on the growth of nationalism. They prove the wide learning and sympathy of the author for his mother country." George Sarton in the *Isis* No. 22, Vol II (2) 1925.

"All the fundamental problems of the nation-making have been clearly expressed in the book. The writer has something new to say on all subjects education, society, industry, religious and hygiene. The peculiarity of the author's writing is that it is not only thoughtful, but, also thought-provoking."

Translated from the *Pravartaka* (Savana—1331).

"We have had the pleasure in the past of reviewing some of the works of Dr. Chandra Chakraborty. He always attempts to resist the temptation of dealing with ephemeral topics and deals with the momentous ones that are in danger of being obscured or neglected. In the book under notice he addresses himself to such subjects as Industry, Religions, Social and Educational Reforms and Hygiene; and only a short final chapter is devoted to the growth of Nationalism. While we do not agree with all his conclusions, we are bound to record our appreciation of the writer's independence of thought and courage of conviction. Dr. Chakraborty's writings are generally thoughtful and deserve attention."—*The Hindustan Review*. (October, 1925).

"This is a compendium of some of the most important problems in India which are drawing the serious attention of all earnest workers in the cause of the country. Mr. Chakravarty done a great service to the cause by speaking out in the plainest terms that the political advancement must go *pari passu* with the other vital factors in Indian life and character without which true national progress is simply impossible. Education, Industry, Hygiene and Social questions are some of the issues to which it is never too late to devote our utmost energy and best attention. As a man of affairs, he is not unconscious of the national drawbacks; but like a constructive thinker, he urges us to adopt a more wholesome and practical attitude with regard to them. 'If my country,' he says 'is not right, I shall make her right and if right, I shall make her better. Moreover the various important problems have all been approached from a liberal standpoint of national unity and

solidarity. We may not agree to some of his views. Yet they deserve the careful consideration of the public and the public, we hope, will give him a cordial welcome."—*The Rangoon Mail*. (March 13, 1925).

He (Mr. Chakraberty) possesses, the wide experience that travelling brings and that wide culture which personal contact with advanced western nations is bound to produce and is, therefore entitled to respectable hearing. His patriotism is neither blind nor narrow; he is quite conscious of the drawbacks of his country and is prepared to set them right. "One ought not to think", he says, "my countrymen first whether he is a fit man in the proper place or not. But if my country is right I shall make her better, but if not right I shall make her right. Indian nationalism should not be a self-contained goal by itself, but a transitional phase, that of bringing co-operation and love of all mankind. Indian Nationalism must not be like Western States, an aggressive or self-sufficient entity, but a stepping stone to Humanity."—*Culcutta Review* (Jan, 1924).

"His introductory survey of the present political situation in India is by no means just to the British side, and the political reforms that he suggests are obviously impractical. On the other hand, he is not sparing in his criticism of the moral and social weakness by which India is afflicted. In commenting upon conditions of morals, hygiene, and education, he has a good deal to say that will be very unpalatable to his countrymen, and on several points he indicates the right lines along which reform should proceed; but he does not show how India is to be induced to follow those lines. Education, as he says, is urgently needed by India; but anyone who knows will smile when he reads Mr. Chakraberty's statement that "for internal order, the ordinary police force is sufficient. The enormous military expenditure ought to be utilised for education and hygiene." In short, the book points out some weaknesses of India, but it does not consider them from the standpoint of practical administrator."—*Luzac's Oriental List and Book Review* (March, 1924).

"The author—Mr. Chandra Chakraverty has discussed the problems necessary for National Progress and is of opinion that the growth and progress of nationalism does not depend merely on political activities but upon the bed-rock of Industry,

Religious, Social and educational Reforms, combined with hygienic principles, and that due to lack of these qualities, a good deal of enthusiasm and sacrifice for the country has proved fruitless. He also recommends abolition of caste barrier and is in favour of intercaste marriage. The book is ably written and carefully arranged and is sure to make an interesting reading for all well-wishers of the country, who must devote special attention to the useful suggestions made."—**The Muslim Outlook** (August 10, 1924).

"Mr. Chakraverty points out that the National Progress depends not merely on political activities but also on education, industry, hygiene etc. The author has liberal views as regards social questions. He favours inter-caste marriage on eugenic principles and gradual abolition of caste and creed barrier."—**The Indian Review** (May, 1924).

"In this book the author deals with the many social economic, industrial and educational problems of vital importance to India. He has discussed them from the standpoint of national unity and his views are those of an advanced radical thinker. Though it may not be possible to agree with some of his views, yet they deserve careful and serious consideration by all who have the good of their country at heart. The author has been inspired by an intense sense of patriotism to give out his views to the public and the public, we hope, will accord him a warm reception."—**Amrita Bazar Patrika**. (Dec. 23, 1923).

9. Endocrine Glands—(In Health and in Disease)
Contents:—The Suprarenals, Thyroids, Parathyroids, Hypophysis Cerebri, Thymus Gland, Pineal Body, The Pancreas, the Generative Glands (The Testes, The Ovaries). 150 pages. Rs. 2-4

"The book contains many valuable and useful information regarding the formation of the ductless glands. It would be extremely useful for students of Medical College and Schools." **Calcutta Medical Journal** (March 1925).

"There are many books now on the market on this subject, mostly written by Americans but a handy volume was still needed and this fills such need. It gives a comprehensive synthesis of the result of recent experiments, to help the busy practitioner in a correct diagnosis and treatment of disease. It is also worth reading by the intelligent public in understanding the various glands of their bodies which control not only

nutrition and metabolism, but also growth, development, intelligence, memory and other mental activities."—**Practical Medicine** (February 1925).

"In this handy volume of 150 pages, the author has incorporated much useful and interesting information regarding the structure and functions of these endocrine glands and the pathological changes to which they are subject."—**Chunur Lal Bose in the Modern Review** (March 1925).

"At a time when the subject of Endocrinology is seen to be of vital importance in the study of medicine in every one of its branches, a publication like this is very welcome. A concise and able presentation of a very vast subject is bound to be valuable to the busy practitioners; the clear and simple style ought to make it useful to the lay public also."—**The Madras Medical Journal** (February 1925).

10. *Malaria—CONTENTS:—Etiology of Malaria, Malarial Plasmodia, Mosquitoes, Infection and Incubation, The Quartan Fevers, The Tertian Fevers, The Acute autumnal Fevers, Pathology. The Complications and Sequelæ of Malaria, Diagnosis and Prognosis. The Treatment of Malaria, Prophylaxis. *176 pages.* **Rs. 2**

"To us in India the subject of Malaria is still of continued tragic interest. The author has aimed at making the intelligent public realise the importance and urgency on the medical problem more especially in its preventive side; in this difficult task, he can legitimately claim to have achieved considerable success,"—**The Madras Medical Journal** (February 1925).

"The writer has written comprehensively on the subject. The book will prove useful to medical students and general public."—**The Indian Medical Journal** (Sept. 1924).

11. The United States of America—Contents:—Physiography of the U. S. A. Historical Background Government, People, Industries, Education, Social Organization. *208 pages.* **Re. 1-8**

"An evaluation of the United States, its history, achievements and civilization by a Hindu promises elements of unique interest. For there could hardly be a viewpoint more remote or more different from that of our brisk and changing twentieth century progress. Chandra Chakraberty's succinct account of this country, apparently written for the enlightenment of

-inquirers in his own land, fulfills that promise amply. His little book is worth the reading of any one who is interested in learning how we look when surveyed from the banks of the Ganges. It is written out of an enormous amount of knowledge, nearly all of which is singularly accurate. He explains that he lived in the United States for fourteen of his youthful years. This doubtless accounts for the fact his interpretations of various phases of our national life are mostly true, unexpectedly so. He sees and reports with less prepossession and more truth than do most of those Europeans, British included, who visit with country and then write about their observations. And his 200 pages are remarkably comprehensive. He begins with the geological formation of the United States, passes on to the chief features of its physiography, and then gives a chapter to its historical background. He does not attempt to narrate the history of the nation, but limits its survey to an account of the discoveries out of which it grew, the establishment and development of various colonies and the war which ended in a new experiment in government. A chapter on "Government" makes a fairly good and lucid analysis of our complicated system of combined State and Federal authority. Another studies the characteristics of our so-called melting pot. Others describe our chief industries and our educational system and discuss some of our manners and customs.

"Although the little book fairly teems with statistics, the author presents them with a certain illumination of his own and with many pithy comments, so that the pages make interesting reading, even for an American. For the most part his interpretations, of social phenomena and his comments upon them are just and true. The New York Times Book Review (Oct. 19, 1924).

"We have already noticed in terms of appreciation the medical works of Dr. Chakraborty, an Indian medical practitioner in America. He has now put together a work of the United States dealing with the physiography of the country, its historical back-ground, government, people, industries, education and social organisation. Possessing a first-hand knowledge of the great American Republic, the author has written a book marked by insight and experience. His statements of fact are on the whole, accurate and unimpeachable, while his conclusions are seldom erroneous. To those who are desirous of obtaining

sound and useful information about the United States of America, we can safely recommend Dr. Chandra Chakraborty's book bearing that name".—The Hindustan Review (April 1925).

"The author of this book writes with the authority of personal experience gained after fourteen years of residence in the great United States itself. In his preface, which is excellent reading, he plainly states that his object is not to waste words but present fact and figures which will give valuable information that is necessary to clear up the standing. There are seven chapters in this book, and the first chapter is worth reading and even re-reading... The book is informative and useful."—Current Thought (Oct. 1925).

"We are not aware of any other Indian publication giving in a concise form, such comprehensive information about the United States. Beginning with the physiography of the country, the writer introduces us to nature's gigantic forces which impress the visitor. He then summarises the history of the nation and has informative chapters on its Government, people, industries, education and social organisation. They are packed with facts and figures. The book can be strongly recommended as a very useful handbook about the United States".—United India and Indian States (1st Oct. 1924).

12, *Race Culture—Contents: Racial Elements in India, Principles of Heredity, Selection of mate, Birth Control, Contraceptives, Sexual Hygiene. 100 pages. Re. 1-4.

"This interesting little book is at once to be recommended. It deals with some of the most burning questions of the present day. It is an admitted truth that uncontrolled births of children that can not be properly fed and educated is degenerating the whole nation. We read the whole book with great interest and have no hesitation in saying that it can be confidently and safely placed in the hands of young educated persons, and it will be an eye-opener to them and will do a service which hundreds of public lectures will not do."—Practical Medicine (February 1925).

"This book is an attempt to deal with a difficult and delicate subject in a manner that would be beyond the usual criticisms levelled against such publications. It provides interesting reading even when the reader may not see eye to eye with the author."—*The Madras Medical Journal* (November 1924).

"In the volume on 'Race Culture' the author deals with the race elements in India, enunciates the principles of heredity and proceeds to examine certain consequences. He starts with the four primary types—the negroid, the australoid, the mongoloid and the caucasian—and, assuming the history of the various migrations into India including those of the Aryans—a fact which we may not wholly accept—, tries to account for the varying characteristics of the different race elements in India. He refers to the importance of heredity and environments and explains the necessity for the proper selection of mates and for birthcontrol, by methods, natural and artificial, in order to promote the healthy culture of the nation. He has incidentally made thought-provoking references to the social problems of the day like early marriages and a few sexual evils effecting the youth of the country.

"The books deserve to be read by those interested in national welfare."—*Current Thought* (February 1925).

"The author, who has written books on various subjects, here handles his thesis under the following sub-headings. Racial Elements in india—Principles of Heredity—Selection of Mate Birth Control—Contraceptives—Sexual Hygiene. Though written in a condensed style, it is characteristic for its presentation and many-sidedness, as for an example in the chapter on the Quinine suppository which is meant for the prevention of conception and which is, also, preventive of Malaria. One can not expect more." Translated from German. [Reinhold Muller in *Orientalistische Literatur Zeitung*]

(Nr. 11-12, 1925)

"It is an excellent book very useful in the hands of all. Books on Eugenics are new in India though old works on the same are as old as the hills. Pruriency must be sacrificed at them altar of the welfare of the country and safety values must be supplied. The author has lighted the lamp of knowledge he was in possession of and though some of his views are too advanced one can not but be delighted to read the book from cover to cover."—*Sahakar* (October 1925.)

"It is a well-executed piece of work and I would amply repay perusal,"...The Modern Review Sept. 1927)

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Re 1-8 As A very useful and valuable collection of indigenous dependable medicines with their English and Indian synonyms and chemical contents, their therapeutic uses and preparations for the treatment of various diseases. Most of the medicines mentioned in the book are easily available in country places free of cost or can be cheaply purchased from the Bazar Banias. Will prove valuable, nay indispensable, in every home.

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Re. 1-4 as.

Works By Swami Satyananda.

15. The Origin of Christianity—Contents:—I. Historical relation between Buddhism and Christianity. II.—The life of Jesus. III.—The Canonical Parables.
272 pages. Rs. 3.

"This is a highly interesting book dealing with the intimate relation between Buddhism and Christianity. The author has tried fairly to establish that Christianity is essentially an eclectic religion having its ultimate origin in Buddhism and Judaism as well. We are glad to see that the author entered upon the task in spirit of service and worship which pervades throughout.

"The Book has not been written as any religious proposition or as an answer to the vilification of Hinduism, Buddhism, Muhammedanism by the Christian missionaries, the motive of whose activities, speaking generally, has become quite evident in recent times.

"Our author divides his undertaking into three chapters. The 1st chapter which deals with the historical relation between Buddhism and Christianity takes us to the inevitable conclusion "that John the Baptist was a Buddhist and if Jesus took Baptism from him, he also became initiated thereby and converted into Buddhistic doctrines."

"The second part which deals with the Life of Jesus constitutes one of the most fascinating features of this treatise. Herein is given an honest and critical analysis of the life of the prophet of Nazareth about whose real character is hardly any historic material of in-

"The third part gives us some fundamental parallel sayings from the Christian and Buddhistic scriptures which go to point out the striking similarity between the two Faiths and show us that "Christianity owed its origin to Buddhism,"

"There is also a valuable bibliography which is again divided into five parts as follows :—

- (a) Jesus Christ treated as a human being but an idealist
- (b) Jesus Christ treated critically.
- (c) Jesus Christ treated as an insane.
- (d) Jesus Christ treated as a myth.
- (e) Relationship of Christianity with Buddhism.

"We can not speak too highly of the author of this book who is a man of wide experience and extensive scholarship. This book has been fairly recognised in western countries as a real intellectual and thought-provoking treat. We have much pleasure in recommending this useful book to the public and especially to the earnest students of Hinduism, Buddhism and Christianity."—*The Rangoon Mail* (March 13—1925).

"There have been many books issued purporting to describe the origin of Christianity. All have been more or less interesting and useful in their way ; but there is still a place for such a radical work as is here presented to readers of a rationalistic turn of mind.

"Our author divides his fascinating essay into three parts which he names : I. Historical Relation Between Buddhism and Christianity II. The Life of Jesus, and III. The Textual Parallels.

"In the first part he discusses such questions as follows :
 The Age of the Buddhist Canons, Who were the Essenes?
 Was John the Baptist a Buddhist ? Objections to the Theory of Christianity Borrowed from Buddhism answered. The Egyptian Influence on the Jews, The Persian Influence on the Jews. The learned discussion which covers some ninety pages of this engaging book seems to us very convincing in its conclusion. There is not the slightest doubt of the fact that Christianity is essentially an eclectic religion. There is absolutely nothing original about it ; and that it borrowed extensively from Buddhism, is as plain as the associated fact that it owes much to Judaism for both its theology and its moral precepts.

"The second part, dealing with the Life of Jesus, constitutes the unique feature of this very uncommon treatise. The argument covers here more than a hundred pages and is engrossingly interesting. It is, in fact, the fullest and most discriminating analysis of the mental and moral characteristics of the Prophet of Nazareth that we have ever met with in a single volume.

"He first speaks of Jesus, "Racial Heredity", in which he considers (a) Morals of the Jews, (b) Gonorrhoea and Syphilis among the Jews, (c) Insanity Among the Jews and (d) Jesus and His Life. The reader will find in this part of the work some things that may be new to him, and seemingly improbable; but if he will read on carefully, he will find each statement made by the writer verified in the Scripture textual criticism which follows.

"The author then goes on to speak of the Physical Constitution of Jesus, his education, his ignorance, anger and hatred, hallucinations, incoherence of ideas, anxieties and fears of persecution, vaso-motor derangement of Jesus. insanities, trial and crucifixion, and Jesus according to the Manuscript found by Nicholas Notovitch. He supports every position he takes by quotations from the Bible: and the result is, that we have here presented one of the most critical and well-reasoned portraits of Jesus published in modern times.

The third part of this attractive dissertation concerns itself with some textual parallels between certain sayings or circumstances reported in connection with Jesus, and the things related concerning Gautama the Buddha. There are in all fifty-one parallels, which virtually cover the most important elements in the life of Jesus. Each one of these parallels is of interest all its own, and gives the reader a very instructive insight into the essential nature of the personality of the man whom millions of human beings look upon as the Eternal Son of God; and let us into the secret of their true origin.

"This work consists of 272 pages of text, apart from many pages of introductory matter, including a valuable bibliography. The bibliography is divided into five sections as follows:
 (a) Jesus Christ treated as a human being.
 (b) Jesus Christ treated critically.
 (c) Jesus Christ treated as a prophet.
 (d) Jesus Christ treated as a divine being.
 (e) Christianity to Buddhism

best known countries of the world, and also among such people as the Druids, Kabbalists and Gnostics.

"In the remaining chapters he considers fully the various objects and creatures which were looked upon as sex-symbols among the ancients, and which still allow of the same interpretation even at the present time. Among these living creatures were the serpent, the tortoise, goat, bull and dove; and among inanimate objects, the tree, river, stones and other objects which became conspicuous in the symbolizing of the sex idea. This treatment of the subject by the author leads him up to his important conclusion that the Cross of Christianity took its rise in the Phallic conception of what was most worshipful in the economy of Nature, and how best to express it in a convenient form as a symbol of a great truth.

"This book of 206 pages is, in some respects, the most satisfactory work on the subject that we have met with in a long time. Coming from India, and by a writer who shows every evidence of being perfectly familiar with his subject—familiar as one who saw daily the worship mentioned performed before his very eyes—the work can be thoroughly relied on as being a true exposition in every respect.

"Among the countries and the nations he treats, we would name Egypt, Phœnicia, Persia, Greece, Italy, India and the people called the Jews. His chapters on the "Sex-Worship among the Jews" is one of the most interesting and instructive to be found in this very useful volume. Too little is known of the history of the Jews by persons who esteem themselves educated. And when it comes to a question of the Jewish religion the general ignorance is so striking, that it amounts to little more than the popular knowledge of the Shinto religion, with the secret ceremonies of which, the Crown Prince of Japan was recently married.

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trying to oust other Phallic gods, who were encroaching upon his own favorite territory."

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